THE MAHABODHISATTVA

(THE JEWEL IN THE LOTUS)

VARIOUSLY KNOWN AS AVALOKITESHVARA, CHENREZI, KANNON, KWAN-YIN, QUAN AM, SENJU-KANNON, AND A HOST OF OTHER BEAUTIFUL NAMES

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INTRODUCTION TO THE MAHABODHISATTVA

In Buddhism, one who deeply cares about all living beings is considered a Bodhisattva. There are different levels of Bodhisattvahood.

In this theme, the main purpose is to make known the way, the practices and attribites of the Bodhisattva, by introducing the MAHABODHISATTVA and thereby bring vast encouragement and joy to your heart. Since "Maha" before the title Bodhisattva means GREAT, you will readily see why this lovely honour was bestowed upon Avalokiteshvara (also known as Chenrezi, Kannon, Kuan-Yin, Kuanseum and a host of other beautiful names.)

The Mahabodhisattva may and does take any form, name, or means, in country after country, in order to guide suffering beings. Since the time of the Buddha, many scholars, Patriarchs, Yogis and Yoginis as well as simple earnest devotees have made great efforts to follow the Bodhisattva ideal for the sake of helping their fellow beings. In fact, the Bodhisattva ideal, no matter what it might have been called during the long history of this planet, has been in existence in the form of highest Compassion.

Within these pages are valuable quotes, verses, poems, stories and in depth explanations of this exceedingly important part of our lives - the way of truly caring, the way of compassion for the sake of all that live. Without attempting this path, we are like reeds in the wind as far as genuinely caring and helping in the best way.

The Mahabodhisattva is not meant to be published. It contains most valuable quotes from reliable Buddhist scholars, Patriarchs, authors and Mykonins, gathered by me, through many years because I loved and needed this information. A true bibliography would be far too time consuming at this time and I am sorry not to have recorded all of my sources, which is extensive. Therefore the Mahabodhisattva will serve as a private REFERENCE WORK for Dharma friends to cherish and protect and not be published.

May the Mahabodhisattva expand and change our lives, for the benefit of every living being, especially those in sorrow and suffering. May we do this freely, happily.

Grace McLeod

ACKNOWLEDGEMENTS

Volume One of the Mahabodhisattva is now completed.

Thinking back to the many Buddhist writings and other sources of information which has been of great assistance to me, during the past forty years, regarding the Mahabodhisattva, it is wonderful that it all came together. That ie did get this far, is due only to The Bishop Haruo Yamaoka, who requested it be completed. For this and the authors of many valuable books, I extend most sincere appreciation.

To the Buddhist Teachers who demonstrated such patience, during the past thirty-five years by reading through every article, sotry and booklet written by me for ages Nursery, Primary, Intermediate, Junior and Senior Dharma students, in the name of the Research members and myself, well Senseis, thank you for asking us to do this work, thank you for your kindness and help. All of it has been intertwined, leading one to another and to the Mahabodhisattva.

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To the many little children who ran to help me over rough land, saying, "Amala, Amala, I help you" - you touched my heart.

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Grace McLeod

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THE BODHISATTVA PATH

EVEN WITH A MEAGER, INCOMPLETE BACKGROUND OF BOTH PAST AND PRESENT WORLD CONDITIONS, IT IS STILL OBVIOUS THAT A WHOLE NEW UNDERSTANDING AND APPRECIATION OF THE WAY OF COMPASSION IS ONE OF THE GREATEST NEEDS OF THIS EARTH.

IT IS POSSIBLE FOR US TO PUT INTO PRACTICE MANY OF THE SUGGESTIONS WITHIN THESE PAGES AND THEREBY MAKE LIFE A LITTLE BETTER FOR EVERY LIVING BEING.

MAY ALL BEINGS EXPERIENCE LESS SUFFERING.

MAY ALL OF US GENUINELY CARE.

BODHISATTVA

"The Lord, who looks from on high" (i.e. from the mountains, where he lives, like Civa).

"The Lord of View." "Lord of compassionate glances".

"The Lord of the dead and the dying."

The Pali verb oloketi means "to look at, to look down or over, to examine, inspect, consider. The word avalokita may have an active signification , and the name would mean, "the Lord who sees (the world with pity)" - The Tibetans equvalent is 'spyranras-gzigs' (the Lord, who looks with eyes).

Avalokitecvara is the chief minister in the Buddha Amitabha's paradise (Sad.Pu.,chapter xxiv). He is also regarded as an emanation of that Buddha. He is not mentioned by name in the early treatises like the Mtu. and the Lal.V. But he is prominent in the supplementary portion of the Sad.Pu. and in the Su.Vy. and the Ka.Vy. In the M.Vy. (Section 23) he stands at the head of a list of ninety-one bodhisattvas. His origin is obscure. K.J.Saunders thinks that he is a sun-god of Central Aisa. M.Winternitz refers to the story of King Vipaccit in the Markandeya-purana and says: "This king is a counterpart, perhaps a forerunner, of the bodhisattva Avalokitecvara in Mahayana Buddhism." He can hardly be a "forerunner", as the Buddhist texts mentioning Avalokitecvara are certainly older than this purana. Avalokitecvara's name, his association with Amitabha, his lordly and leisurely movements throughout the Universes, the stress laid on his "eyes" (Sad.Pu.,452,2), his capacity of illuminating the world (Su.Vy.,56,5) and his epithet of samanta-mukha point to a solar deity. The cult of Avalokitecvara seems to be a Buddhist adaptation of the sun-worship of the Sauras and the Magi.

As a bodhisattva, Avalokitecvara is the personification of Mercy. He abrogates and nullifies the old law of karma, as he visits the purgatory of avici and makes it a cool and pleasant place (Ka.vy., p.6). He goes to the realm of the pretas and gives them plenty of food and drink; they thus regain a normal figure. The beings, who are liberated from these realms, are reborn in the paradise of Sukhavati. In the purgatories, he creates a lake of honey and wonderful lotuses, which are as large as chariot-wheels. He visits the demonesses (raksasis) in Ceylon and they fall in love with him but he converts them to the true religion.

It is distinctly stated in the Ka.Vy. that Avalokitecvara is much greater than the Buddhas in Merit, intelligence and sphere of influence (Ka.Vy.,pp.14,19,23). His Merit is incalculable, like drops of rain falling continuously for a year (p.19.) He is the father and mother of all(pp. 48,66). The devotee, who recites his name is freed from pain; and the man or woman, who worships him with one flower, is reborn as a deva (pp. 48, 49).

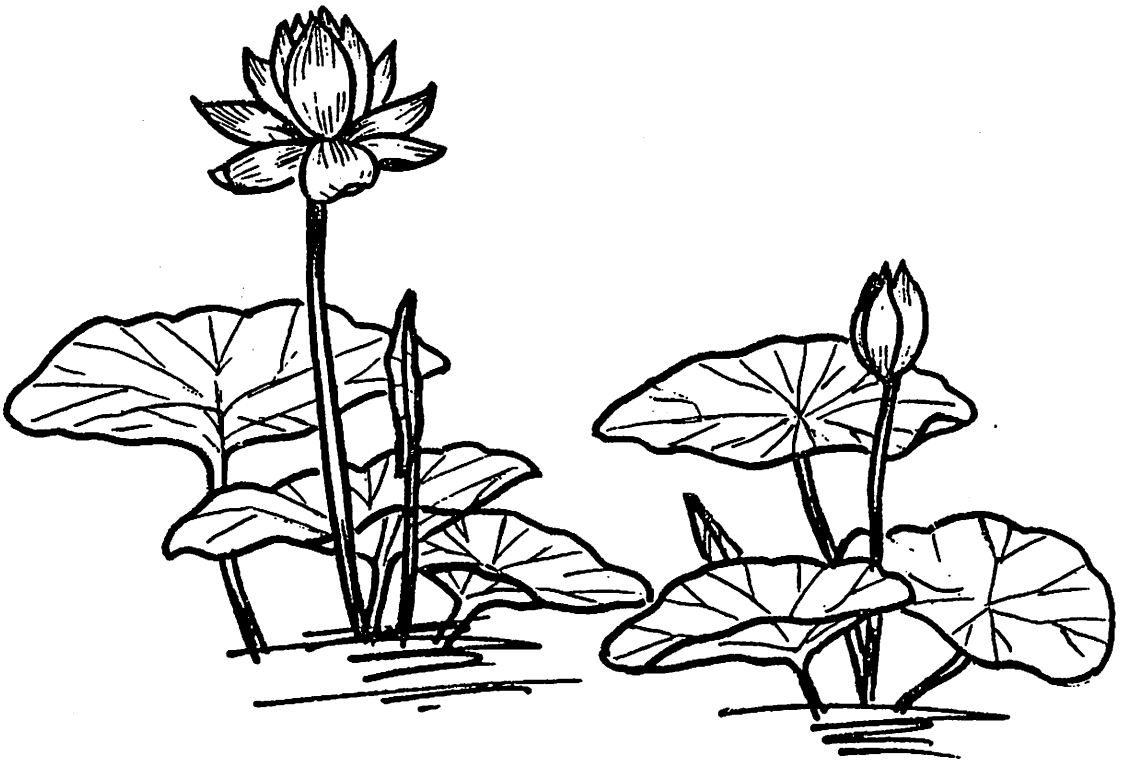
THE LAST LIFE

1. The bodhisattva descends from a heaven of his own accord and selects his mother.

His birth is therefore not due to the law of karma.

2. His reputed father has no connection with his birth. It is a case of "parthenogenesis" and not of "virgin birth".

The birth of Vipassin and of Gautama Buddha is attended with wonders and miracles even according to the Pali canon (cf. Digha,ii,12 ff. Mahapadana-sutta-Majjhima, iii,118 ff. Acchariy-abbhuta-dhamma-sutta). We shall deal with the legend according to the Sanskrit treatises.



THE BODHISATTVA IDEAL

Among Buddhists and non-Buddhists alike, the lovely figure of the Bodhisattva variously known as Kannon, Kwan-Yin, Chenrezi, etc. stands out among all figures for its sheer beauty, to behold. The graceful lines, with its symbolism and feeling of serenity is much appreciated. But for millions of Buddhists, the Bodhisattva Kannon signifies all that is Compassion. Many temples honor this Bodhisattva and fervent devotees about the world take comfort in the thought that great and wonderful Compassion will be extended to them by this being who is depicted standing beside Amida Buddha. What do the Buddhas and Bodhisattvas see? Far more than we can imagine.

Even a brief glance at world wide conditions, with the vast net work of propaganda, so confusing and conflicting is enough to make anyone cry out for help. Then too, the news media tell of vast wealth and enormous poverty existing right now - at this moment - at every moment.

To see youth and age unwilling to make the effort to see life in the best way is disturbing. At the same time to see the gigantic discoveries of science, with their fantastic feats makes one wonder. Perhaps we fail because we are afraid, perhaps we lack courage and we are too swayed by things around us. In simple words we aren't handling ourselves right, so that we might come to know the best way to be compassionate ourselves. It is easy to ask for compassion, but it has to be a two way road. No use to try suddenly, in one swoop, to think that we can master mind our problems as well as the problems of others, or become Bodhisattvas.

So, what can we do?

Stop to reflect and then take one step at a time, but steadily go on and on. We've read that "Evil deeds are to be avoided and good deeds done, not through fear or through desire for reward, but rather through understanding, compassion and through unselfish devotion to virtue". All of us need guidelines.

What better guideline than to earnestly reflect and act upon the SIX PARAMITAS?

DANA (giving) - To give from a willing heart that which is most helpful to another and to forget whom we gave and what we gave.

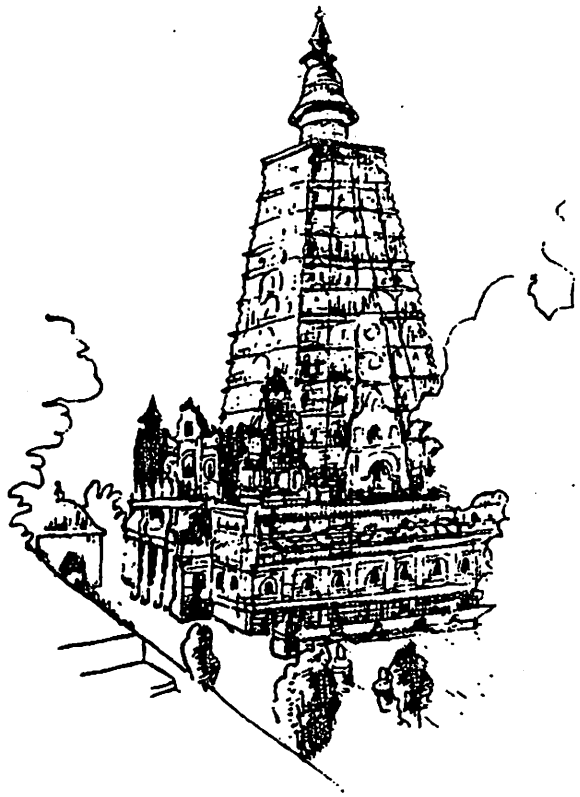
SILA (morality) - to behave in such ways as not to hurt ourselves or another. To behave in a way that encourages others to be strong and happy.

KHANTI (patience) - To bear up under the many stresses of life and not be swayed by the loud outbursts of the confused and angry. To remember that all beings are on the long road towards realizing their oneness with Truth.

VIRYA (effort) - To be consistent in our efforts of attempting to make life even a fraction better for all.

DHYANA (meditation) — To take time to reflect upon the Teachings; to let go of forever saying "I'm busy, busy, busy", to be wide awake, aware and willing to LISTEN to the VOICE of Amida.

PRAJNA (wisdom) — True Wisdom is the Light of Truth which takes away ignorance and greed and leads us to a deeper appreciation of the Bodhisattva Ideal of Compassion towards all.



BODH-GAYA, India—Maha-Bodhi stupa
This 153-foot stupa, built in the 7th or 8th century commemorates the Buddha's enlightenment. There are many later additions and the whole structure was restored in the 19th century.

BITS OF INFORMATION REGARDING THE MAHABODHISATTVA

Ch'ana'an, the Capital of T'ana (China during the period of 600 - 900 B.C. with its many statues of Kwan-Yin) was considered the most beautiful city in the world.

Kwannon San has 33 temples in Kyoto alone and is worshipped as the aspect of love and mercy of Amida Buddha. One Kwannon statue shows her with a rock against which waves are breaking and the clouds are thick. Kwannon smiles while these symbolic waves of illusion are breaking and the clouds of ignorance bother her not at all. At Kamakura the statue of Kwannon is 30 feet high and it is made of gilded lacquer. It is hidden behind a wooden door. A priest pulls a pulley and raises the door. He holds a lantern because it is very dark inside the place where the Mahabodhisattva reposes, so one can only see the smiling face, showing great tenderness. She holds lotus in one hand. It is impossible to see all of it at once. One's very eyes must adjust and the darkness makes the effort to see even more difficult.

Kwan-Yin, the Chinese version of this Mahabodhisattva is one of the most fascinating as well as attractive Goddesses to be revered in China. A Goddess of a great beauty both of body and spirit. One tradition says that originally Kwan-Yin was a most lovely young lady who possessed such a heart full of understanding of the weaknesses of man, such profound pity for the unfortunate, such a great love for children that at her death the people were more than happy to add her name to the gods and goddesses. So today people give credit for the safety of their children and mother pray daily that she protect their babies. Childless couples spend long hours beseeching Her for a son or daughter. Most Chinese, Japanese, Tibetan homes have a statue of this Mahabodhisattva in their homes, on a small or large private altar, with candles, flowers and incense.

This Bodhisattva has renounced his/her own etemal Bliss, for the sake of all beings.

Kuan-Yin - A celestial bodhisattva who has reached the seventh stage of Bodhisattvahood, next to that of Buddhahood. Bodhisattvas can create bodies as needed, instantly.

There have been 44,000 statues of Kuan-Yin in Chinese Monasteries.

BODHISATTVA

The bodhisattva ideal reminds us of the active altruism of the Franciscan friars in the thirteenth century A.D. as contrasted with the secluded and contemplative religious life of the Christian monks of the period. The monk prayed in solitude: the friar went about "doing good". The great Franciscan movement in the history of Christianity offers an interesting parallel to the Mahayana "revival" in Buddhism. Both the arhat and the bodhisattve were unworldly idealists; but the arhat exhibited his idealism by devoting himself to meditation and self-culture, while the bodhisattva actively rendered service to other living beings. In the phraseology of modern psychology, an arhat was an "introvert", while a bodhisattva was an "extrovert".

ORIGIN AND DEVELOPMENT

The bodhisattva doctrine was the necessary outcome of two movements of thought in early Buddhism, viz. the growth of bhakti (devotion, faith, love) and the idealisation and spiritualisation of the Buddha. Bhakti was at first directed towards Gautama Buddha. But he was soon idealised, spiritualised and universalised, as has already been indicated. He then became an unsuitable and unattractive object for the pious Buddhist's bhakti. That deep-rooted feeling found an outlet in the invention and adoration of the bodhisattvas.

As a bodhisattva, he helped many men and women with gifts of wealth and knowledge. He was a more humane and lovable figure at the stage of his career. The pious worshippers could pray to a bodhisattva for health, wealth and mundane blessings, and that was all that they really wanted.

The bodhisattvas were thus chosen for worship and adoration in order to satisfy the needs of the devout and pious Buddhists.

The bodhisattvas thus derive their existence and attributes from the central historical fact of Gautama Buddha's life and work.

The bodhisattva doctrine probably originated in the second century B.C. the word bodhisattva is very old and occurs in the Pali Nikayas. Gautama Buddha speaks of himself as a bodhisattva, when he refers to the time before the attainment of Enlightenment.

THE THOUGHT OF ENLIGHTENMENT

A bodhisattva's career is said to commence with the "production of the Thought of bodhi" (bodhi-citi-otpada). He thinks of becoming a Buddha for the welfare and liberation of all creatures, makes certain great vows, and his future greatness is predicted by a living Buddha. These three events mark the conversion of an ordinary person into a bodhisattva.

Gotra, as applied to a bodhisattva's preliminary preparation, has been translated as "Family" and "Breeding". The Tibetan equivalent rigs shows that the qualities of a class or clan are meant, as that word also denotes "caste" S.C. Das translates: "breed, culture, also spiritual descent".

A bodhisattva's gotra is distinguished by certain signs or marks, which indicate his fitness for the practice of the six paramitas (Perfections). He attaches the greatest importance to the cultivation of Virtue and thinks of the future life. He is a severe critic of his own actions, and he fears and avoids the slightest sin. He helps others and eschews strife and discord. He exhorts others to abstain from improper actions. He is always merciful and virtuous and loves the truth. He speaks pleasantly to all manner of beings and appreciates the merits of others. He is forbearing and patient even towards those who injure him. He is by nature energetic and courageous, and does his duty without succumbing to indolence and inactivity. He is strong-willed in all preparations for success, and aids other people even in their worldly pursuits. He is not over-diffident, but believes that he can achieve his aims, even if the task be difficult. He finds happiness in the thought of renunciation; he loves the solitude and silence of the woods. He is by nature not at all prone to passion or vice. His mind is not disturbed by evil thoughts. He is pure and bears within himself the seed of all the principles and attributes of perfect Enlightenment. He wouldn't commit a heinous mortal sin. He possesses great powers of endurance. In fact, his condition is called gotra, because good qualities arise from it. It may be compared to gold and precious gems.

A bodhisattva must be on his guard against certain dangers and obstacles in this preparatory stage. He should beware of passions and vices of all kinds. He must shun bad friends and companions. He must acquire an independent position in life. He must not be dependent on masters and kings, and he must not be exposed to the attacks of thieves and enemies. He must not be altogether indigent, as he must be free from anxiety for the necessaries of life. He must properly understand the teaching or advice of his good friends and evince zeal and energy in following it.

A bodhisattva's excellent gotra protects him against the worst consequences of his evil deeds, even if he should lapse into sin. He may be reborn in a state of woe, but he is soon released from it; and he does not endure terrible anguish like an ordinary worldly man. He also learns to feel pity for other suffering creatures.

Last, but not least, fearlessness is necessary for the production of the bodhi-citta. The would-be bodhisattva must not be timid. He can develop such a courageous spirit, if he is noble by nature and also acquires the strength that comes from knowledge (pandito bhavati) and the habit of meditation and reflection.

A bodhisattva, who has once accepted the bodhi-citta, must not swerve from the right path or abandon the career. He must reflect that he has given a sacred promise to all creatures, whose welfare and liberation depend on him. He belongs to the family of the Buddhas and must be worthy of his distinguished position. He must be alert and vigilant from the very

first day. He should not give up his bodhi-citta, even if Mara (the god of Desire and Death) tries to weaken his resolve with the most dreadful menaces and threats. He should also know that he will certainly suffer torment in the purgatories, if he voluntarily abandons the bodhi-citta through weakness and vacillation. Such a betrayal is a cardinal sin (mulapatti).

THE THIRTY SEVEN "DHARMA"

"A bodhisattva envisages the body internally, externally and both internally and externally as it should be envisaged. He is ardent, self-possessed and mindful, and he has overcome covetousness and despondency in the world. He does not harbour any perverse thoughts associated with the body."

A bodhisattva also practices Mindfulness with regard to the "Dharma".

Pamou-kulikah - the bodhisattva wears clothes made of rags taken from a dust-heap.

Traicivarikah - the bodhisattva does not possess more than three robes at a time. Civara means "the dress of a Buddhist mendicant or any mendicant".

A bodhisattva, who practices this dhuta-guna, wears a garment made of felt or wool.

Craddha (Pali: saddha) is an important factor in a bodhisattva's development. Faith is frequently mentioned in the Pali canon.

A bodhisattva gains several advantages from the study and investigation of the Doctrine. He develops all the elements of his personality and experiences sublime happiness at the hour of death.He is reborn according to his desire and always remembers his past existances. He associates with the Buddhas and hears the Doctrine preached by them. He is protected by magic spells, acquires Wisdom, Faith and Concentration, and finally attains Enlightenment.

Such are the characteristics, dangers and privileges of the gotra stage of a bodhisattva. As it is by nature associated with bright virtue and is thus auspicious and sublime, it must be regarded as a necessary and indispensable condition for the attainment of the supreme position of a Buddha.

He says, "Whatever good I have acquired by doing all this, may I (by that Merit) appease and assuage all the pains and sorrows of all living beings."

May I be like unto a healing drug for the sick! May I be the physician for them, and also tend them till they are whole again! (literally, 'till the disease does not arise again').

May I allay (literally, kill) the pain of hunger and thirst by showers of food and drink (by raining down food and drink). And may I myself be food and drink (for the hungry and the thirsty) during the intermediate aeon of famine!

May I be inexhaustible treasure for poor creatures! May I be foremost in rendering services to them with manifold and various articles and requisites! I renounce my bodies, my pleasures and all my Merit in the past, present and future, so that all beings may attain the Good (accomplish their welfare): I have no desire (for all those things).

To give up everything, that is nirvana: and my mind seeks nirvana. If I must give up everything, then it is best to bestow it upon the living beings.

I have devoted this body to the welfare of all creatures. They may revile me all the time or bespatter me with mud; they may play with my body and mock me and make sport of me; yea, they may even slay me. I have given my body to them: why should I think of all that?

They may make me do such things (actions) as bring happiness to them. May no one ever suffer any evil through me! (literally, 'having had relations with me').

If they have thoughts of anger or of friendliness towards me, may those very thoughts be the means of accomplishing all that they desire!

Those persons who revile me, or do me harm, or scoff me, may they all attain Enlightenment!

May I be the protector of the helpless! May I be the guide of wayfarers! May I be like upon a boat, a bridge and a causeway for all who wish to cross (a stream)! May I be a lamp for all who need a lamp! May I be a bed for all who lack a bed! May I be a slave to all who want a slave! May I be for all creatures a ointment (the philosopher's stone) and a bhadraghata (a vessel from which a lottery is drawn, a pot of fortune), even like unto an efficacious rite of worship and a potent medicinal herb! May I be for them a kalpa-vrksa (the wish-fulfilling tree) and a kama-dhenu (the cow yielding all that one desires)! (B.C. Ava.,iii, 6-19.)

THE BODHISATTVA

The first conception in Mahayana is that of the Bodhisattva. A Bodhisattva is a future Buddha, and we are all future Bodhisattvas, while those who have already taken the Bodhisattva vows are already on the first rung of the Bodhisattvaship. This thought gives a great impetus to leading the Buddhist life.

There are two views of the Bodhisattva, first in its broader and more popular sense, as the name for those who take the vows to realize their ideals on the way to Buddhahood, and secondly, as the name for those who are ever striving for the enlightenment of other sentient beings through the practice of the four great vows and the Paramitas. Four vows are:

1. To save all beings
2. To destroy all evil passions
3. To learn the Truth and teach it to others
4. To lead all beings towards Buddhahood

Sakyamuni was himself a Bodhisattva, and in the Jataka Tales we are given the stories which tell of his previous lives as animal and as a man, in each of which he practiced compassion and worked for the welfare of others.

In Hinayana, the followers of the Buddha were taught to become not Bodhisattvas but Arhats, but the Mahayanists wanted to make every being like Sakyamuni, they wanted lavishly to distribute the bliss of enlightenment; they wanted to remove all the barriers that were supposed to lie between Buddhahood and common humanity.

The great difference between the Arhat and the Bodhisattva is that the former is intent upon his own enlightenment and liberation, while the Bodhisattva wishes to help all creatures and bring them to full enlightenment. In order to do this, although qualified for Nirvana, he voluntarily renounces it in order to remain in the world to help all creatures, men and animals.

THE REFUGE PRAYER OF THE BODHISATTVA PATH

TO THE BUDDHA, HIS TEACHINGS AND THE ORDER MOST EXCELLENT
I TAKE MY REFUGE UNTIL ENLIGHTENMENT IS REACHED
BY THE MERIT OF GENEROSITY AND OTHER GOOD DEEDS
MAY I ATTAIN BUDDHAHOOD FOR THE SAKE OF ALL THAT LIVE .

HEARING THE VOICE OF THE INFINITE

All the Buddhas of the Universe rejoice,when one being has truly heard the SOUND OF SOUNDS,THE VOICE OF THE INFINITE...The Holy,Sacred Name. Bodhisattvas weep when even one human has missed a golden moment to know, to hear and sinks back into the quick sand of desires.

What great impulse..what urge impells man to seek to know,to hear,to commune with THAT WHICH IS? Why does he waver? Why doesn't he listen? How does he hear the SOUND not made by man nor nature? What is it that transforms a man into a Buddha,a perfect one?

Reflecting upon the three to four thousand religions being expounded on Planet Earth we find the various approaches to the Divine staggering to the imagination. Men have cried out in love,in anger,in despair and in every conceivable kind of passion to the Power of his choice....."O Buddha...O God...My Guru...O Sat Purusha ..O Jesus...Oh Ra..Oh Allah,..O Nirula... Agam...O Thou Peerless One..Thou Inaccessible One...Om...Thou Perfect One... They have beseeched the Bodhisattvas..Om Chenrezi..Man has given his gods multitudes of virtues,multitudes of Powers and characteristics,all according to his own understandings. There is just something which causes men to seek the Divine and to communicate...more on that later.

Remembering the confusions and the weariness of men,we donot dare or wish to disparage any man's God. If one seeks here,or there,in this or that,it is because his mind conceives in like manners. If man thinks he can contact the Divine and hear the Melody of Utmost Sweetness,from or through the words of a fellow creature,then he must be given credit for trying. If man thinks austerities a direct path to the Infinite,then he has proven his earnestness. If there are those who feel that the experiencing of every possible emotion will finally clear their minds and bodies of them,then their path of satiation may leave them dry and exhausted and they will need an expert teacher to guide them back to emptying themselves....for the true pathway will seem as a mirage until their sights and feelings give way to new insights If there are those who are filled to overflow with knowledge,they will eventually empty themselves and discover the joy of letting go of facts and figues. If there are those who speak fluently,describing the Divine with lavish words,there will come a day when they say nothing and listen with bowed heads. For every being with a mind,there is a different feeling, different kind of thought patterns and knowing this,Ultimate Truth just continues on and on eternally and the billions upon billions of wandering thoughts of men are only bubbles in comparison.
It is essential to face the facts:some want to know,to hear;others donot want to listen at this time. Deeply engulfed in anxieties,loneliness,fears, mental weariness,with a restlessness that grabs at straws,man doesnt dream of the Jewel in his possession. Also,in his delusion he cannot believe there is a DIVINE ONE OR POWER that will care enough to listen as he cries for help. Man has been dividing and discriminating for so many lives,it is exceedingly hard to believe that there is one,even many who loves and never discriminated. At this moment,let your heart be happy.

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BODHISATTVA

A bodhisattva gives a gift, and he does not apprehend a self, nor a recepient, nor a gift; no reward of his giving. He surrenders that gift to all beings, but he apprehends neither beings nor self. He dedicates that gift to supreme enlightenment, but he does not apprehend any enlightenment.

When he walks or stands, sits or lies down, talks or remains silent, his concentration does not leave him. He doesn't fidget with his hands or feet, or twitch his face; he is not incoherent in his speech, confused in his senses, exalted or uplifted, fickle or idle, agitated in body or mind. Calm is his body, calm is his voice, calm is his mind. His demeanor show contentment, both in private and in public - he is frugal, easy to feed, easy to serve, of good life and habits, though in a crowd he dwells apart, even and unchanged, in gain and loss, not elevated, not cast down. Thus in happiness and suffering, in life or death, he is the same unchanged, neither elated nor castdown. So with a friend or foe, what is pleasant or unpleasant, with holy or unholy men with noises or music, with forms that are dear or undear, he remains the same unchanged, neither elated nqr cast down, neither gratified nor thwarted - why? because he sees all dharma as empty marks of their own, without true reality, incomplete and uncreated.

Once the Mahabodhisattva Chenrezi, had been devoting every minute towards the welfare of mankind and had been working long and hard for eons of time.He longed to see Amitabha and to enjoy the bliss of the Land of the Buddhas - for a little while. Which he did. But suddenly Chenrezi looked with his vastly observing eyes upon humanity and creatures again.

Behold, he saw millions upon millions of beings engrossed in sorrow and in wrong doing. He saw helpless creatures being cruelly treated. He saw violence running rampant. He saw many whom he had helped, who had not been strong enough, alone and of his own efforts to live a life of caring for his fellow beings.

The pain of it struck deeply into his heart, so deeply that his heart broke into a thousand pieces. At this moment, Amitabha Buddha, in His Infinite Compassion, rushed to the aid of Chenrezi, for not a leaf falls,not a faint cry goes unheard, but what Amitabha and all the Buddhas hear. With profound Compassion, Amitabha Buddha gathered the one thousand pieces of Chenrezi's broken heart and put it together again. Amitabha Buddha promised to always stay with Chenrezi and thus we see many statues or pictures of this Mahabodhisattva, the head of Amitabha adorning his head.

At another time, it is said that Chenrezi felt the suffering of mankind so deeply, that two great tears ran down his cheeks. At that moment, suddenly one tear became a beautiful bodhisattva, to be known as the White Tara and the other tear became the Green Tara. They stood on either side of Chenrezi and promised to be her sisters and helpers - forever.

THE CONDUCT OF A BODHISATTVA

The Bodhisattva apprehends many worlds, some are pure and others defiled, but he does not choose only the pure nor does he reject the defiled.

As we have seen, the Bodhisattva is always conscious of the roots of good and purity. He cultivates his compassionate mind with pure convictions and shares the roots of purity with others. This is done not only by his speech but by the mind that deeply delights, the mind that is clear, the mind that is wholesome, compassionate, filled with loving kindness.

In his everyday doings, putting on his clothes, eating or drinking, sitting or lying down, in maintaining the purity of mind, body and speech, he has his senses in control and shows no loss in dignity.

When seeing that sentient beings are victimized, the Bodhisattva would attempt to save them out of great compassion and would enable all men to hear the Name of Buddha.

"When a Bodhisattva gives medicine to others these are the thoughts in his mind: 'May these roots of purity enable people to leave their sick bodies and acquire the purity of Buddha's body as they discard their own, which is ailing, remove the thorns of desire, approach the sacred ones and attain the light of wisdom, get to know the way of treatment and cure the many sicknesses that haunt man.'

"The Bodhisattva, when sharing the teachings, with other Bodhisattvas and good, truthful friends, it is done as a transfer of merits:

'By these good roots, may all understand the benevolence of the truthful friend, respond with gratitude to these benevolences, direct them to approach all truthful friends, respect and make offerings to them, and with an honest heart, for the sake of the truthful friend, not to reflect over their well being but to abide by their teachings and upon having heard the true law, encourage all to follow the Dharma.' "

The Bodhisattva will again make every effort to share the Dharma with all beings.

When a Bodhisattva offers himself in serving the Buddha, he frees himself of pride, and serves with the mind of humility.

The Bodhisattva has this thought in mind: " I hope to bring unlimited happiness to all persons. I hope to open the gates of the pure Dharma and enable them to transcend the world of delusions, and upon having led them to enlightenment, enable them to fulfill all of their aspirations. "

The Bodhisattva considers all persons as his only child, and when they seek guidance the Bodhisattva rejoices in the thought that this person is to me my true teacher in the Dharma. A Bodhisattva cultivates a great compassionate mind, the heart that rejoices, the mind

that never fails and the spirit of dana.

A Bodhisattva directs all of the roots of good to the all-knowing wisdom and, while totally aiming at the ten quarters, gives guidance to people.

He has no anxieties and accumulates unlimited virtues. In his mind, there is no hatred, it is untainted and pure.

The Bodhisattva respects all roots of good. He also respects those who choose to detach themselves from the world. The Bodhisattva never thinks lightly of one accumulating good roots, nor does he ignore those who regret their mistakes and aspire for the roots of good.

The Bodhisattva does not make others do any practice unless he has followed through himself.

He wishes to make all persons great Dharma masters and enable them to be in the embrace of the Dharma. Making them the Dharma masters who support the Dharma, they are made to preach the Dharma smoothly, not letting even one bit of taste to be lost.

That is because those Bodhisattvas attain the rank of Buddha-wisdom. In attaining this, there are ten progressive stages. They are:

1. the Stage of Joy of simultaneously benefiting self and others.
2. that of freeing oneself from defilements.
3. that of attaining wisdom to know the truth.
4. that of glowing wisdom that burns out the defilements.
5. that of attaining superhuman wisdom and saving the unsavable at will by expediencies.
6. that of overcoming extreme difficulties.
7. that of reaffirming and rededicating oneself to acquire supreme wisdom.
8. that in which the Bodhisattva is completely free from disturbances of defilements.
9. that in which the Bodhisattva makes unhindered use of his wisdom.
10. that in which the Bodhisattva attains the great Dharma-body and complete freedom of power.

A Bodhisattva will be pure, gentle and will be able to persevere; does not have strife with others nor cause others to be disturbed.

He is not covetous.

He is free from fear about livelihood.

Death is not a fearful event.

A Bodhisattva has great compassion and has no dislike for others.

With sincere and pure mind, he willingly practices good. He has faith, he has shame for both mental and bodily evil deeds; he is gentle and patient.

All who walk the same path with the same intention and practices, will accumulate deeds, freeing themselves from hatred and jealousy. With mind of non-discrimination, they will live in harmony and when conditions ripen, they will reveal the Buddha's bodies.

He also thinks in this manner: 'Buddha's teaching is deep and broad. But men have fallen into the pit of wrong views, with their wisdom eyes covered by ignorance, their minds imbued with arrogance, harboring thoughts of flattery, parsimony, jealousy and anger while fanning the flames of hatred. Even if by chance, they happen to give in charity, they reverse the merit by inverted views. Thus, they delude themselves all the more. I shall now save these suffering men and lead them to the joy of following the Way of Buddha.'

In the 'Stage of Purity,' a Bodhisattva will abandon killing, discard swords and sticks, refrain from adultery, and have no thought of wanting other women. The Bodhisattva thinks, 'People, because of their wrong view, discriminate between self and others causing strife, always coveting for wealth, continuously overspread by ignorance and going through endless suffering. How pitiful it is, I will lead them to the right path first, then extinguishing the fire of defilement, let them have the eyes of wisdom.

Living in the Third Stage of Wisdom Light, the Bodhisattva will see all Dharmas as

they are, that is to say, all things are impermanent, full of pain with no abiding self and are impure.

In the Fourth Stage of Glowing Wisdom, one draws closer to all Buddhas. He will give offerings with reverence. His heart is sincere, his faith in the Three Treasures is all the more firm and the roots of good karma become well nurtured.

At the Stage of Mastering Utmost Difficulties, a Bodhisattva with great compassion vows: 'The good that I will be doing is to remove others' suffering and lead them to enlightenment and fulfill their aspiration.'

At the Stage of Appearance of Great Wisdom, a Bodhisattva discerns clearly the truth of the Twelve Nidana, the twelve links in the chain of causation.

With a compassionate heart, he will save others.

At the Seventh Stage of Going Far, the Bodhisattva leads men with his expedient means to practice the Six Paramitas.

He guides men in time and space to accommodate their capacities.

At the Ninth Stage of Good Wisdom, a Bodhisattva will be able to enter the secret storehouse of Dharma. He will be able to know the differences among all things and among all minds. He will know the lives of all beings.

As he enters the Tenth and the Final Stage of Dharma Clouds, and approaches Buddhahood with infinite wisdom, he will be able to attain all superior samadhis.

How does a Bodhisattva look at men? Vimalakirthi answered, "He looks at men as the illusions that a magician produces or a moon reflected on the water surface, or the figure in the mirror, or shimmering heat waves, or floating clouds in the sky, bubbles on water, flashing lightnings, the traces of flying birds, children of barren women or a dream after awakening."

A Bodhisattva, after discovering men thus, has true compassion. With serenity, free from defilement, and compassion as boundless as the vast sky, pure and calm, he leads men to attain peace of mind.

The Great Bodhisattvas apprehend the three worlds in a single thought: They can enter all meditations in a single thought, their minds are bathed by the light of the Buddha's wisdom, they do not discriminate between all things. They know that the Buddha, they themselves and all other sentient beings, are identical but it is not for them to expound on their merits.

Sudhana proceeded south Mount Potalaka, a peak which faced the southern sea and which was the home of the Bodhisattva Avalokiteshvara. When Sudhana arrived at the mountain, he observed the Bodhisattva on the western face of the mountain, sitting on a diamond platform and preaching the Dharma of great compassion.

When I preach to men there are times when I am generous, times I identify and become one with others, and times I assure inconceivable forms. Further, at times I release light to extinguish the heat of evil passions. At other times I preach the Dharma with subtle dignity. I quicken enlightenment through my superhuman expedient means. And at times I assume the form of a man to save them. I make the vow to save all men and have desire to let them remove themselves from the fear of their grim path, the heat of passion, foolishness, fetters, killing, poverty, the fear of death and the future, and frar of love and hate. Further, I made a vow to free those who are mindful of me and recite my name, and those who perceive me, from all fears.

He must teach men with great compassion and he must perceive the real marks of Dharmas by exhausting the limits of his great wisdom. He must master all meditative practices and touch all Buddha lands. He must nurture all aspects of wisdom and be able to freely traverse all Dharma realms. These are the true marks of the Buddha's disciple. O Son of Good Family, the Bodhisattva who masters these practices is born in the Buddha's house and becomes the lamp of the world.

From your presence we know that you have steadfastly and courageously pursued the Bodhisattva path; you have not lost your enthusiasm to enter the palace of the True Law and you have vigorously suppressed the attachments which are from the five organs of sense. Indeed you will shortly acquire the Buddha's body, speech and mind.

It is as you have spoken, I have vowed to extinguish the anguish of men and deliver them to quiescence.

The grief of the Bodhisattva who observe their sufferings is akin to that of a parent who witnesses his child being hacked to death. The Bodhisattva witnesses the sufferings of men and quickens his vows to great compassion which he continually nurtures.

The Bodhisattva illuminates, through eternity and in times of moral degeneration, the dark suffering in the world.

The Bodhisattva quickens sentiment of great compassion for all who are overshadowed by ignorance and he generously gives of his self and life. The Bodhisattva deepens his wisdom and seeks the Buddha's Enlightenment.

The Bodhisattva masters the Bodhisattva's discipline and is replete with virtues and wisdom.

The Bodhisattva travels freely throughout the world like the wind which has free reign of the sky.

The Bodhisattva's resolve for mastering the path is firm, like an inextinguishable eternal flame.

Bodhisattvas dwell with a right mind in the thought of determination.

Whether someone praises or slanders one who seeks the way or his practice, he is unmoved for his mind is fixed on the Buddha Dharma.

A Bodhisattva will here gain the great power of wisdom. He will shake and move the world, illuminate the world, sustain it, completely adorn it, he will know people's minds and actions, and through various expedient means, will discipline them well and take them across.

He knows that all things are without self-nature.

He thinks about people and does not discard them, he practices good actions, and does not seek recompense.

He will know the true nature of all things and be furnished with wisdom.

Because he always contemplates the realm of the Buddha, the Buddha sprinkles him with the nectar of wisdom. His faith is strong and unshakeable and he worships the Buddha. Equipped with all expedients, he moves through all worlds; he is, indeed, a true son of Buddha.

With a cool mind he removes the thirst for lust; with great compassion, he thinks of people unhinderingly. He gives people the virtue of fearlessness; as he acts in accord with reality, he is equal to a Buddha.

In order to have all future worlds prosper, he will even suffer hell many times.

He will simply desire to be joyful together with other people.

He will not raise the thought of joy or grief.

He will endeavor with all his might and not retrogress. He will not begrudge his life, nor seek material gain. In knowing all things, he will be unhindered, like the sky. Using skillful means, he will see into all things, and he will enter all Dharma realms everywhere. He will be unbiased in knowing those things; and he will always have a great vow. He will gain the pure wisdom to be forbearing; and he knows the gains and losses associated with all things. "Buddha-sons, if bodhisattvas master the way in this manner, the Three Treasures will long flourish."

The reason is that because bodhisattvas will teach people to awaken the mind to seek the way, the Buddha-Treasure will not be exhausted. Further, because they show various wonderful Dharmas, the Dharma-Treasure will not be exhausted. Because they keep the dignity and the teachings, the Sangha-Treasure will not be exhausted.

They sow the seed of Buddhahood in the fields.

They protect the right of Dharma without regard to their lives.

They govern the masses tirelessly.

At that time, Bodhisattva Aksayamati stood up from his seat, paid his homage to the World-honored One and asked, "How was Bodhisattva Avalokitesvara named so?" The World-honored One replied, "When countless people having various pains and sufferings, hear the name of this Bodhisattva and sincerely recite his name, Bodhisattva Avalokitesvara will immediately 'see' - hear - the voices and will free them from those afflictions. He who thinks on his name will not, thanks to the Bodhisattva's divine power, be burnt in fire or drawn in the water.

Why is this Bodhisattva named Avalokitesvara?

The World-honored One responded. "Listen and I shall speak of the deeds of the Bodhisattva Avalokitesvara. His vows are ever present in all places and like the deep ocean, fathomless and timeless. Having served countless Buddhas, his vows are great and pure."

By hearing the name of Avalokitesvara, and seeing his body and being mindful of him if done not in vain, all our suffering can be extinguished.

If someone with a malicious intent should shove you into a great pit of fire, your continued mindfulness of the Avalokitesvara's virtue, will transform the pit of fire into a lake.

Or, if you are afloat in the vast ocean and should meet with dragons, fish and evil demons, your continual mindfulness of the Avalokitesvara's virtue will not allow the waves to drown you.

Or should you be pushed off a mountain precipice, with your continual mindfulness of the Avalokitesvara's virtues, you will be suspended in space and will not fall.

Or should you be pursued by an evil man from a high mountain peak, due to your continual mindfulness of the Avalokitesvara's virtues, not even a single hair will be lost.

Or should you be surrounded by enemies, who would cause you harm with the swords they carry, your continual mindfulness of the Avalokitesvara's virtued will all quicken a mind of compassion in your adversaries.

Or should one be confronted with imperial decrees and face punishment of death, your continual mindfulness of the Avalokitesvara's virtues will immediately shatter the executioner's sword.

Or should you be shackled and chained, or be stocked hand and foot, your continual mindfulness of the Avalokitesvara's virtues will instantly be freed.

When you are threatened by spells, curses, and poisons, your continual mindfulness of the Avalokitesvara's virtue will send these threats back to their instigators.

When you encounter demons, poisonous dragons, evil beasts, serpents and vipers, because of your continual mindfulness of the Avalokitesvara's virtues these creatures will immediately flee.

Although the thunder cloud and lightning bolt may dispatch hail and heavy rains, your continual mindfulness of the Avalokitesvara's virtues will quickly dissipate and dry up the hail and rain.

When misfortune happens and causes sufferings, your continual mindfulness of the Avalokitesvara's virtues will quickly diminish them.

Avalokitesvara possesses unusual powers; blessed with the wisdom of expedient means, there is no place in the ten quarters of the universe where he does not reveal himself. His appearance extinguishes all traces of the three evil realms of hell, hungry ghosts, and beasts, as well as the pain of birth, old age, sickness and death.

Avalokitesvara's gaze is true and pure, it is the gaze of wisdom and compassion.

We forever yearn for and praise the Avalokitesvara's spotless light of wisdom which shatters every darkness, stills the fire and winds of misfortune, and blesses the world with its radiance.

The Avalokitesvara's compassionate body thunders forth our rules of conduct.

His mind of compassion is like a great cloud which rains the sweet nectar of the Dharma to extinguish the flames of defilement.

When we are terrified by a court of law or the arena of war, our continued mindfulness of the Avalokitesvara's virtues will dispell all fears.

The Avalokitesvara's Voice surpasses all the subtle voices of the world, voices which observe the world, the voices of the tide or the voices of the gods. Therefore we must be ever mindful of the Avalokitesvara's call.

Always be mindful and at any moment don't harbor doubts of the virtue of the Avalokitesvara. He is our strength in suffering, danger and death.

Avalokitesvara is replete with all virtues, he perceives man with the eye of compassion; he is the limitless ocean of happiness.

All Bodhisattvas and disciples rejoiced in the World-honored One's instruction.

One day, on the pretext that the observance of the order's precepts had become lax, Devadatta expressed the desire to formulate five new precepts; he expressed his wishes before the World-honored One. Devadatta proposed the following five new precepts.

1. Disciples must live in the forest and must not live on the outskirts of villages.
2. Disciples must beg from door to door and must not accept offerings of invitations.
3. Disciples must wear robes made of patches of discarded cloth throughout their lives.
4. Disciples must live underneath trees and must not sleep in houses.
5. Disciples must not partake of meat.

The World-honored One, however, had always stressed the eradicating of defilements of the mind; he refrained from creating needlessly severe precepts that would constrict the actions of the disciples. He, therefore, refused this proposal brought forth by Devadatta.

Startled, Devadatta woke up and screamed, "You evil men have stolen my disciples from me?" He then stomped the great earth, went into a frenzy of rage and from his nose he spurted out hot blood.

The Bodhisattva holds fast to one thing and follows one truth. This 'one thing' means the mind of Enlightenment. The Bodhisattva preserves this just as a man protects his only son, or just as one-eyed man protects the remaining eye. For, it is through this mind of Enlightenment, that the Bodhisattva acquires the path and enters Nirvana.

The reason that a Bodhisattva practices charity is not because of fear, nor because of fame or profit, nor is it for deceiving others. Therefore, the Bodhisattva must have neither self-conceit nor expected return for his acts. When the Bodhisattva practices charity, he does not think for himself; neither does he choose the recipient. Facing all people he shows his compassion as though each of them is his only child. When he looks at people's suffering, he feels pity just as parents feel for their sick child. When he looks at their happiness he feels joy just as parents feel joy in seeing their child's recovery. Once the Bodhisattva has given charity, he, like the parents letting their grown child freely live his own life, does not have the thought of his gift.

Disciples, among my faithful followers, the first take refuge was Sujata, daughter of Senani the Bhikkhuni. She who gives most is Visakha, mother of Migara. She who heard the most is Uttara the hunchback. Offering the most delicious food is Suppavasa, daughter of Koliyan. Best in nursing is Suppiya; strongest in faith is Katiyani; most sincere is Nakula's mother; first in awakening faith by listening to the virtues of the Three Treasures is Kali of Kurara-ghara.

LONG, LONG AGO, one thousand young boys determined to become Buddhas. One vowed to become enlightened and to help all beings reach the same realization. He said: "If I should grow weary of this work, may my body be shattered into a thousand pieces." As time went by, though he gained great compassion and had enormous energy and courage, htere came a day when he did grow weary of his work and in that instant, his body shattered into one thousand pieces. He cried out and Buddhas as many as the leaves of autumn came to help him. They gave him one thousand arms and nine heads - and Amitabha Buddha gave him a special head and Vajrapani Bodhisattva also gave him a head of special power. The Buddha Sakyamuni said for him to recite the "Om Mani Padme Hum" adding that whoever recited this Mantra and knew of its true meaning, would reach Buddhahood and would be assured of help from Chenrezi, all along the way.

ONCE WHEN QUEEN VAIDEHI, who lived at the time of Sakyamuni Buddha, was in sorrow she appealed to the Buddha saying words to the effect that - how could she, a mere ordinary person, not endowed with great stamina, etc. hope to realize Buddha-hood. At that time Sakyamuni Buddha caused her to behold Amitabha Buddha, the Buddha of Boundless Life and Light and he was surrounded by two great beings. One of them being Chenrezi and the other Mahasthamaprapta. Vaidehi was overjoyed and was given an easy way to contact and communicate with the Buddha Amitabha - through a profound Mantra.

ONCE THE MAHABODHISATTVA CHENREZI had been devoting every minute towards the welfare of mankind and had been working long and hard for eons of time. He longed to see Amitabha and to enjoy the bliss of the Land of the Buddha - for just a little while. Which he did. But suddenly Chenrezi looked with his vastly observing eyes upon humanity and creatures again.

Behold, he saw millions upon millions of beings engrossed in sorrow and in wrong doing. He saw helpless creatures being cruelly treated. He saw violence running rampant. He saw many whom he had helped, who had not been strong enough, alone and of his own efforts to live a life of caring for his fellow beings.

The pain of it struck deeply into his heart, so deeply that his heart broke into a thousand pieces. At this moment, Amitabha Buddha, in His Infinite Compassion, rushed to the aid of Chenrezi, for not a leaf falls, not a faint cry goes unheard, but what Amitabha and all the Buddhas hear. With profound Compassion, Amitabha Buddha gathered the one thousand pieces of Chenrezi's broken heart and put it together again. Amitabha Buddha promised to always stary with Chenrezi and thus you see on many statues or pictures of this Mahabodhisattva, the head of Amitabha adorning his head.

AT ANOTHER TIME, it is said that Chenrezi felt the suffering of mankind so deeply, that two great tears ran down his cheeks. At that moment, suddenly one tear became a beautiful bodhisattva, to be known as the White Tara and the other tear became the Green Tara. They stood on either side of Chenrezi and promised to be her sisters and helpers - forever.

Notes: The White Drolma (Tara) is worshipped mainly in China and Mongolia. The Green Tara in Tibet.

"The Bodhisattva's mind is like the void, for he relinquishes everything and does not even desire to accumulate merits. There are three kinds of relinquishment. When everything inside and outside, bodily and mental, has been relinquished; when, as in the void, no attachments are left; when all action is dissipated purely by place and circumstances; when subjectivity and objectivity are forgotten . . . that is the highest form of relinquishment. When, on the one hand, the Way is followed by the performance of virtuous acts; while on the other, relinquishment of merit takes place and no hope of reward is entertained . . . that is the medium form of relinquishment. When all sorts of virtuous actions are performed in the hope of reward by those who, nevertheless, know of the void by hearing the Dharma and who are therefore unattached . . . that is of the lowest form of relinquishment. The first is like a blazing torch held to the front which makes it impossible to mistake the path; the second is like a blazing torch held to one side, so that it is sometimes light and sometimes dark; the third is like a blazing torch held behind, so that pitfalls in front are not seen.

by Huang Po

FROM "ON THE DHARMA" A DICTIONARY OF SORTS, DONE BY ME.

G.Mc.

The ten universals of a Bodhisattva, universal pity, vows of universal salvation, accordant action, universal cutting off of delusion, freedom of entry into all forms of truth, universal superhuman powers, universal accordance with conditions of the receptivity of the Truth, power of universal explication of the truth, power of universal service to all Buddhas.

Amba, or mother, a title of respect - mother or father. The twenty-first of the thirty-three forms of Kuan-Yin, three eyes, four arms, two playing a lute with a phoenix-head, one foot on a lion, the other pendent. Amala - spotless, pure.

Abhavandada - bestower of fearlessness, is another title of Kuan-Yin.

Amoghapasa - is the Kuan-Yin with a noose.

Anu Kuan-Yin - the twentieth of the thirty three forms of the Goddess of Mercy, seated on a rock scanning the sea to protect and save voyagers.

Aryalokiteshvara (Chenrezi) regarder of the world's sounds or cires. The sovereign beholder, a teacher of Ishvara, Lord, Sovereign.

A-va-ra-ha-kha - a spell uniting the powers respectfully of earth, fire, water, air and space. (Avalokiteshvara).

Dharanimdhara - is the name of a ruler, and a bodhisattva, who once predicted the birth of Avalokiteshvara.

Hala Hala - name of a Tantric form of Avalokiteshvara.

Kuan-Yin - the fifteen kinds of Kuan-Yin's images, normal face with 1,000 faces, with 1,000 hands, horse's head, eleven faces as Cunda (Marici) with the talis-

"
A Bodhisattva doesnot possess more than three robes at a time. A Bodhisattva wears robes made of felt or wool.

Through study the bodhisattva develops all the elements of his personality and experiences sublime happiness at the hour of death. He is reborn according to his desire and always remembers his past existences. He associates with the Buddhas and hears the Doctrine preached by them. He is protected by magic spells, acquires Wisdom, Faith and Concentration and finally attains Enlightenment.

THE BODHISATTVA SAYS:

"Whatever good I have acquired by doing all this, may I(by that merit) appease and assuage all the pains and sorrows of all living beings....

May I be like unto a healing drug for the sick. May I be the physician for them, and also tend them till they are whole again!

May I allay the pain of hunger and thirst by showers of food and drink and may I myself be food and drink(for the hungry and thirsty) during the intermediate aeon of famine.

May I be inexhaustible treasure for poor creatures. May I be foremost in rendering service to them with manifold and various articles and requisites.

I renounce my bodies, my pleasures and all my merit in the past, present and future,so that all beings may attain the Good. I have no desire,for all these things.

To give up everything, that is Nirvana: and my mind seeks Nirvana. If I must give up everything, then it is best to bestow it upon the living beings.

I have devoted this body to the welfare of all creatures. They may revile me all the time or bespatter me with mud; they may play with my body and mock me and make sport of me; yea, they may even slay me . I have given my body to them: Why should I think of all that?

They may make me do such things(actions) as brings happiness to them. May no one ever suffer any evil through me. If they have thoughts of anger or of friendliness towards me, may those very thoughts be the means of accomplishing all that they desire.

Those persons who revile me, or do me harm, or scoff at me, may they all attain Enlightenment.

May I be the protector of the helpless. May I be the guide of wayfarers.May I be like a boat, a bri and a causeway for all who wish to cross..may I be a lamp for all who need a lamp..a bed for all who lack a bed..a slave for all who want a slave..may I be for all creatures a cintamani(a philosopher's stone) and a bhadraghata(vessel from which a lottery is drawn,a pot of fortune)..may a medicinal herb or a wish-fulfilling tree..for all..."

SOME CHARACTERISTICS OF BODHISATTVAS

Gleanings from many sources:

"Sattva" may mean strength, energy, vigour, power, courage, compassion, etc. so the word Bodhisattva would then mean "One whose energy, power and compassion is directed towards Bodhi . . . " and mean especially towards helping sentient beings.

A Bodhisattva, who follows the ideal of Mahayana, aims at the highest good for himself and all others. An Arhat is rightly or wrongly represented by the Mahayanist authors as a self-complacent, self-regarding and unsocial recluse, one who is intent on solving his own personal problem and does not think of others. A Bodhisattva, on the contrary, thinks both of himself and others. (All creatures to attain liberation) (because they love and pity the whole world).

A Bodhisattva helps all beings not only to attain the spiritual goal of Nirvana. The final goal of a Bodhisattva's career is always indicated by such words as:

Buddha-jnana (knowledge of Buddha)
Sarvajnata (omniscience)
Sar-Akarajinata (the quality of knowing things as they are)
Marg-Akarajnata (the quality of knowing the forms of the way)
Anuttara-Jnana (supreme Knowledge)

BODHI - has been described as incomprehensible for the ratiocinative intellect. It is infinite, because the qualities that produce it are infinite. It is pure and perfect knowledge of all things, free from uncertainty and obscurity. It is the result of the complete destruction of the two Avaranas (veils, coverings), which relate to the sins and passions (Klec-Avarana) and to knowable things (Jney-Avarana). It is pure, universal and immediate knowledge, which extends over all time, all universes, all beings and all elements, conditioned and unconditioned (Samskrta, Asamskrta). It is absolute, because it does not need repeated mental acts. It is identical with Reality and Suchness (Tatha Ta), and embraces all that exists. It is all-pervading, like space. It is therefore the supreme and precious Wisdom that a Bodhisattva seeks.

A Bodhisattva, who becomes a Buddha, will not live in solitary grandeur, as the Buddhas are numerous. According to the oldest Pali tradition there were six Buddhas who lived before Gautama Sakyamuni. Another source says there were seven ancient Buddhas because the old world believed the existence of seven "planets" (Sun,Moon, Mercury, Venus, Mars, Jupiter and Saturn). These also correspond to the seven Rhis of the Indian tradition, who also have an astronomical origin. Later the number of the Buddhas was said to be twenty four. Whereas Sakyamuni Buddha, himself said the Buddhas were as many as the sands of the Ganges.

THE BUDDHA SAID:

The Mahabodhisattva seeing the beings of the world vowed . . . . .

I will be reborn in places where there are sufferings so that I may undergo sufferings in place of the sentient beings. I will not forsake sentient beings in order to find peace and bliss for myself.

Those who have sought liberation for themselves and entered Nirvana, cannot give benefit or bliss to all sentient beings - Sravakas, pratyekabuddhas and arhats when they hear the teaching of the bodhisattva, go deep into caves and cover their heads with robes to enter Nirvana. How can they be compared with the Mahayana people who cultivate the bodhisattva practice, who benefit self and others and do good to all beings? I will redouble my vigor. I would undergo immeasurable suffering in the three evil planes of existence rather then benefit myself by reaching Nirvana alone - If I am beaten, scolded, or insulted, I will never seek revenge, I will bear it all and wish that the sentient beings concerned have no burden of offense. Furthermore I will cause all kinds of sentient beings - whether egg-born, womb born, moisture-born, or transformation-born; whether with form or without form; whether with perception, without perception, or neither with nor without perception - to enter Great Nirvana and will cause all beings to perfect the Six Paramitas.

I vow that I will give up this body to be beaten, scolded, yelled at, reproached, tied up, tortured I will accept all this without resistance and wish that the beings concerned have no burden of offense.

For those who enter the sea I will serve as a boat, for those who wade across a stream, I will serve as a bridge. For those who live in the wilderness, I will serve as a spring or well. For those who are frozen with cold, I will serve as firewood, for those who suffer from the heat of a sultry summer, I will serve as a cool spot - for those who are in darkness, I will serve as a lamp, for those who are starving, I will rain down grain. For those who are afflicted with illness, I will serve as a healer.

From the Six Paramitas Sutra

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"A disciple of the Buddha must not deliberately eat the flesh of any living being, because in doing so he cuts off the seed of compassion and the seed of Buddha Nature. By eating flesh he also causes all beings who encounter him to feel afraid and to try to avoid him. Therefore, those who cultivate the way of a bodhisattva must abstain from eating the flesh of any living being, for flesheating is the source of limitless offenses."

From the Brahma Net Sutra

THINGS A BODHISATTVA DOES AND DOES NOT DO:

A Bodhisattva may also learn much about the dharma by receiving instruction orally from a competent teacher. In that case, he should listen with reverence, love and faith, and earnestly desire to acquire virtue and the knowledge of the Doctrine. He must get rid of pride and mental distractions.

A Bodhisattva who cultivates upeksa, does not hurt any living being .
He does not love or hate anything or anyone .
Gold and a stone are the same to him. He develops a feeling of aversion to mundane existence (or to the idea of personal existence).
He acquires the certitude of knowledge. He is free from sorrow, as he has transcended the feelings of love and hate.

VIRYA (energy) enables a Bodhisattva to understand everything quickly and acquire the Super-knowledge (abhijna) rapidly, as the monarch's horse traverses the whole earth as far as the ocean. A strenuous Bodhisattva gains more and more of the Light of Truth and is therefore filled with Joy (priti), as the monarch is pleased with the lustre of the gem. A Bodhisattva, who has cultivated Pracrabdhi (tranquility), is freed from all mental obstructions and evil qualities and attains felicity, as the monarch enjoys happiness with the woman (queen). By Samadhi, a Bodhisattva succeeds in the aim that he has contemplated, as the monarch achieves success with the help of his Grha-Pati (steward). By Upeksa, a Bodhisattva lives and goes wherever he likes, without hindrance, as the monarch's adviser or Marshal manages the army, with its four divisions, and leads it to the place where it can have its encampment without any trouble.

A Bodhisattva practices the six or ten Paramitas (Perfections).

He gives all he has, his wealth, his limbs, his life, his "merit" (punya), and a Bodhisattva may apply the Merit of Good Deed for his own Enlightenment (Bodhi).

A Bodhisattva wishes to free all from fear and lead beings to serene meditation and true knowledge. A Bodhisattva wishes all to enjoy the blessings of health, strength, friendship, purity and unity - and to gain knowledge of the Buddha.

A BODHISATTVA WISHES -

May all, who suffer pain in body or mind, obtain abundant joy and happiness.
May all denizens of the purgatories rejoice!
May all the purgatories be divested of their terrors and become pleasant habitations for those beings.
May they soon be released from their misery by the great and powerful Bodhisattvas.
May the wild brutes cease to attack and devour one another.
May the famished Pretas get plenty of food.
May the blind see and the deaf hear.
May women bear children without travail.
May all creatures obtain food, drink, clothes and ornaments, according to their desires.
May none be troubled with grief or fear.
May all wayfarers travel safely and succeed in their enterprise.
May the ugly become beautiful.
May all creatures shun sin and vice and love virtue and righteousness and may they have eternal life.

THE WAY OF THE BODHISATTVA

In the northern Buddhist countries, tibet, China, Japan, Korea, Vietnam and so on, one of the essential characteristics is the Mahayana concept of the active Bodhisattva.

First let us deal with taking the Bodhisattva Vow. It is always necessary that the person who wants to follow the Bodhisattva path must start from the beginning, from the level of Hinayana. This is fundamental. No Mahayanist would be given Bodhisattva ordination unless he first took the triple refuge in the Buddha, Dharma, and Sangha, and secondly he practiced meditation, consisting of the general samatha and vipassana practice.

Bodhisattva practice therefore is based on the discipline of the Hinayana, which prepares the Sila Paramita, or discipline ground, because the act of the Bodhisattva is sometimes described as the act of freedom. In order to realize the freedom element, one must first have a discipline. Otherwise the freedom becomes a selfish freedom, or wild. Having understood that people who follow the Bodhisattva order must achieve a certain amount of quietness - stillness of mind - through the practice of samatha, he will probably start with the anapanassati practice of counting breathing, or concentration on the rising and falling of the breath; or practicing awareness of actions, or mental concentration on one of the thirty-six parts of the body, and various other Hinayana methods of meditation. Then, having developed a firm foundation of quietness - abiding in the peace - the Bodhisattva develops insight, and that is the first entrance to Bodhisattva work.

This development of wisdom, insight, is the development, one might sat, of the Bodhi nature, or the essence of Bodhi. And this essence of Bodhi is the discovery that within the continuity of mindfulness there is a kind of natural state of mindfulness, a natural state of beingness. As his discipline becomes more and more perfect and he is able to concentrate fully, he realizes that he does not need to concentrate any more; the concentration develops within him. And that element of recognition of concentration, recognition of a natural state of concentration, is what is known as the insight of Bodhi.

Whenever anyone takes a Bodhisattva vow, he undertakes that from that day until the attainment of enlightenment he will help all sentient beings, because at this particular stage, when he reaches a perfect stillness of mind, then his stillness of mind reflects outside. We can easily understand this, because people who are naturally agressive radiate a kind of agressiveness; and people who are naturally proud - spiritually proud or proud in the ordinary sense - also radiate a kind of pride in the atmosphere they create. They somehow reduce other people to nothing, and produce a kind of space between other people and themselves. So radiation of character always comes in. So in the Bodhisattva act, when he is following the Hinayana level of mindfulness and achieves this quietness, this stillness of mind, he cannot help also helping others, even by example, by what they see of his behaviour. He automatically radiates a serenity to other people; and therefore taking the Bodhisattva vow is merely overcoming any selfish attitude attaching to this, and acknowledging that this radiation of the peaceful

mind in the Bodhisattva does not belong to him any more, it belongs to other sentient beings. So he does not possess any good qualities at all.

In other words, it is one of the most essential things in the practice or realization of Bodhi that you must completely surrender your desire to want to become and your desire to achieve. Until you surrender these you cannot achieve anything, because achievement of Bodhi is not an external object, an external achievement; it is the discovery of something in one; and in order to make it come inward, one has first to surrender, give up the external desire to go out, to want to achieve further, to want to go higher. So therefore the Bodhisattva deliberately - this has a psyclological implication - he deliberately gives up the desire to become a Buddha, the desire to become a perfect person, the desire to practice mindfulness, and the desire to work and meditate in his own personal way - he gives it up completely' so whatever he does becomes for others.

But that does not mean neglecting himself. In fact he develops greater awareness in himself, because in order to help others he must become fully aware all the time. Because he really acts as a kind of mirror, he must be perfectly clean and clear. This of course stabilizes the Bodhisattva's act, so that he is not emotionally involved, since he is not acting out of personal ambition at all; and therefore he becomes detached, like a doctor doing an operation. In this way the Bodhisattva is detached from his own personal achievement, and when there is no personal achievement you have what is known as the true type of Sunyata, that is the Sunyata, or the Anatta, or discovery of selflessness. You are not any more you at all - you are simply a channel for other people. That is the first discovery of Anatta, where the Bodhisattva has gone through all the study of the five skandas and the development of mental states and therefore he is well versed in the knowledge; but nevertheless he discovers that his work has nothing to do with himself and is entirely for others. That is why the Bodhisattva's work never returns. His work is always moving forward. It is said that even in a state of sleep or a neutral state, or when eating or in any other state, the Bodhisattva act continues and his merit is continuously growing, and this is because his act is not based on any form of self. His work is completely for others, therefore this openness, this non-possessiveness of his act, becomes greater, the field of merit becomes wider, not excluding anything at all.

Then comes the second stage, where the Bodhisattva follows the six transcendent acts - Dana Paramita, Sila Paramita, and so on. These are very important to study. The first one means a gift - giving out. It is associated with the first principle of a Bodhisattva, and means that the Bodhisattva learns how to give out. And in giving out, he also learns. That is the perfect example of the teacher - the Dana Paramita, sometimes called the Dana Dharma. Whatever a Bodhisattva does, it is for others, therefore he is giving a gift to the Dharma of Dharma.

by Lama Trungpa, Rinpoche

In this way the Bodhisattva begins to see very clearly, in a down-to-earth and direct manner; he begins to see Prajna develop. And having developed wisdom, he approaches the two kinds of Anatta - the Anatta of selflessness and the Anatta of Dharma. Both are selflessness, but the first is selflessness meaning only without a self; there is no self because everything is within the reach time, and everything is within the reach of atoms. But with Dharma Anatta, all Dharma begins to be Anatta. So you do not analyze because you do not see it. You do not say that there is any emptiness of water; it is absence of water; because in the presence of water you can still describe the nothingness of water. And in fact, there is water, therefore some can see very clearly the Sunyata of water.

So now the Bodhisattva begins to see in the two ways. But - and this is very important - he never denies the existence of feeling concepts. He in fact speaks for it. He says there are feelings; feelings of happiness and suffering and so on; these exist; but still it is Sunyata. So, in order to describe Sunyata, there is no need to go into details of nothingness - not-feeling and not-being and so on. Very Being is in fact the essence of Sunyata, and comes first; and the Dharma Anatta is the last stage in the Bodhisattva to experience where, instead of describing objects individually, he begins to see through his wide panoramic awareness which we have been talking about - he begins to see the sameness of things as well. You see, Bodhisattvas are able, up to then, to direct their wisdom to particular objects, and then they see nothing else; but the second step enables the Bodhisattva to see the object in panoramic awareness; and then his Sunyata concept becomes the sameness of everything as well at the same time.

So the Bodhisattva need not analyse as much, need not study; he now lives in the positive aspect of Sunyata. That is the final lesson of the Bodhisattva, the luminous state of Sunyata. We have so far been saying that form is emptiness and emptiness is form, voidness or whatever you like to call it; and we were able to see the negative part of it; but the last bit of development here is that form is luminous, and luminosity is form. And there is a kind of living atmosphere in Sunyata; this is really the living awareness in the practice of meditation. In the practice of meditation we often have a glimpse of this; although it is a kind of quietness and nothingness in one sense, yet it is completely full - there is some dynamic element in it; not only a dynamic but a clear element; not only clear but luminous. And there the essence of mind - the Buddha-nature - may be described as luminosity. There is no mind, but only luminosity - only brilliance, only clarity, only light. And that is the Bodhisattva's final discovery of Sunyata in a form of positiveness - in a positive, existing state of living Sunyata - a form of luminous concept.

Now, what is the final thing the Bodhisattva has to discover? How to relate this to others, and how to create situations. The differences between the Bodhisattva who reaches this state and the Buddha, is that the Bodhisattvas have a clear perception and knowledge of Sunyata, but are not able to put it into effect; but a Buddha is able to create the right situation, where he can have relatedness to a situation. That is to say that Buddhas

do not even act for sentient beings at all. It is described in the text as a potter's wheel; first you make an effort with the wheel, but once the wheel is going continuously, then it produces pots automatically; you just throw clay, and they are produced; you don't have to set the wheel in motion again once it is started. In the same way, the Buddha does not have to act consciously, directly; he acts as a kind of mirror, where things are reflected. So it is a question of being perfect - in a full sense. There is no need to try to be perfect; but being natural becomes the most perfect way.

You may remember a story from the life of the Buddha; three people asked him three different questions, and he gave just one answer, and that answer solved the queries of three people because the Buddha is able to create this right kind of environment, the right kind of situation. There are hundreds of Arahats, and hundreds of Bodhisattvas, but there would be only one Buddha at a time. Which means that only one person would be able to create this kind of situation where others could fit in. That is the karma of the Buddha - and this karma of the Buddha is described in great detail in the Scriptures. The karma or Act of Buddha is vast like space, pure like crystal, indestructible as a mirror-image, has a wish-fulfilling aspect like a wish-fulfilling gem, and a luminous aspect like the sun. These are the five analogies used; and therefore now we begin to see that the Mahaparanirvana is an achievement of the positive, beyond the limitation of positive-negative; the achievement of the real dynamic Act of the Bodhisattva, the Act of Buddha, the Act of Bodhi.

HAVING OBTAINED THE FREE AND DIFFICULT TO OBTAIN

HUMAN BODY, IT WOULD BE A CAUSE OF REGRET TO

FRITTER LIFE AWAY.

THE WAY OF THE BODHISATTVA

May I be a medicine for the sick and weary
Nursing them until their afflictions are gone forever.
May I assuage the pains of the hungry and thirsty
With showers of food and drink.
And be an inexhaustable treasure-house for the needy,
Living among them and rendering service in every possible way.
I dedicate myself; my body, its pleasures and all my skills
That all beings may come to complete fulfillment.
For in abandoning all is Nirvana,
and this is my goal.
If I am to give away everything,
Let it be given to the needy.
Though they may make sport of me,
Laughing and trying to humiliate me,
Though they may abuse and beat me,
Bespatter or even slay me,
Since I have given away all,
For what reason should I be afraid?
May all [illegible] happiness through my actions
And [illegible]one suffer because of me.
Whether [illegible]ey love me or hate me
May these feelings be the source [illegible]ulfillment.
Those who mock, accuse or wrong
May they all attain Enlightenment.
I would be a protector of the helpless,
A guide for travelers and their means for crossing the stream,
A lamp for those who need a lamp,
A bed for those who need a bed,
A slave for those who need a slave.
May I always render service in the appropiate way
For the liberation of any who suffers.

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Sentient beings are numberless - I vow to save them.
Desires are inexhaustible - I vow to put an end to them.
The Dharmas are boundless - I vow to master them.
The Goal of Wisdom, is ever beyond - I vow to attain it.

NAMO BUDDHAYA

A BODHISATTVA REFLECTS:

Upon the necessity of being temperate, pure, firm, benevolent, earnest, calm, resolute, conscientious, unselfish and merciful.

Upon the need of spiritual vigilance and maintains an awareness in order to see that no new sins arise.

Upon the futility of worldly honour and praise.

Sees the necessity of keeping a controlled and disciplined mind and speech, so that they may be purified.

Knows that the body can be controlled and purified by practicing abstention from the three sins of killing a living being, theft and unchastity - that speech can be controlled and purified by abstaining from falsehood, slander, harsh or impolite speech and senseless talk - that the mind can be purified by the avoidance of covetousness, malevolence and wrong views.

A BODHISATTVA DOES NOT:

use perfumes, garlands and ungents
use a high big bed
eat at the wrong hour
take part in worldly amusements, like music, dancing,etc., accept gold and silver

DID YOU KNOW THAT:

Avalokiteshvara preaches to the worms and insects, which can rise to the position of a Buddha after many eons.

A Bodhisattva eats only enough vegetarian food to keep his body healthy and active.

A Bodhisattva is content with his or her own mate and does not cast longing eyes towards another.

A Bodhisattva speaks only the Truth - Veracity is the highest spiritual austerity, when it is employed kindly. It is like a force of nature and can work miracles- give sight to the blind, heal the torn and bleeding limbs of self-sacrificing Bodhisattvas . It can cure disease and produce rainfall. It can allay the fury of the elements, truth is great and prevails against all the powers of evil.

AVALOKITESHVARA'S NAME HAS MANY TRANSLATIONS, SOME ARE AS FOLLOWS:

The Lord who sees or looks down - the Lord who is seen or manifested or is everywhere visible - the Lord of what is seen of the visible world - the Lord who is seen from on high (meaning seen by Amitabha Buddha) - as a small figure of this Buddha is often placed on the head of the statue of Avalokiteshvara.

INFORMATION REGARDING THE MAHABODHISATTVA

One name of this bodhisattva is Oeaohoo, which refers to mystical insight, in which this signifies the Father-Mother aspect of the gods - a Bodhisattva of mystical insight.

MORE NAMES AND BRIEF MEANINGS OF THE MAHABODHISATTVA

Oeaohoo - considered the mystical insight, the Father-Mother (power) of the gods.

Kwan-Shi-Yin - The Golden Dragon of Divine Intelligence

Goddess Kwan-Yin, the merciful Mother, the Divine Voice of the soul - this is the voice which speaks to the devout initiate.

Avalokiteshvara - or Ishvara, or Brahma or Padmapani (considered the same being, but with different concepts).

Avalokiteshvara - "mind-born sons of the First Lord" (Avalokiteshvara)

Kwan-Zhi-Yin - "the son identical with his father - dragon of wisdom"

Kwan-Yin is equal to a real Yogini/Yogi

Kwan-Shi-Yin is identical with Avalokiteshvara, but in parts of Asia (China, Japan, Korea) is considered female, Goddess of Mercy - and the Divine Voice of Compassion

Chitkala (Kwan-Yin) - the one who watches over beings

Kwan-Yin is symbol of vast wisdom, energy, compassion - female generative power, mother of the gods - is also considered the female double of any god - in some cases it is identified with Shakti*

Kwan-Yin, a celestial bodhisattva who has reached the seventh stage of Boddhisattva-hood, next to that of Buddhahood. Bodhisattva can create bodies to use as needed instantly.

China's monasteries had 44,000 statues of Kwan-Yin

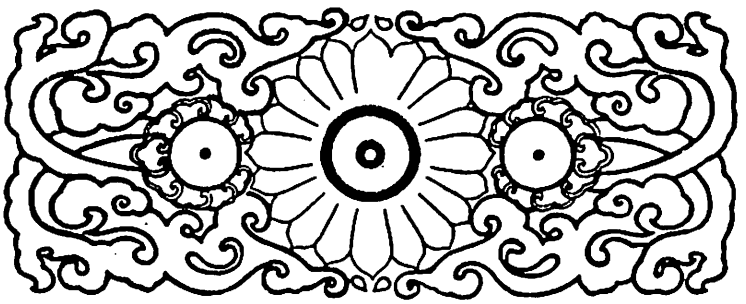
The Lotus Sutra is called the Kwan-Yin Sutra

*Shakti - is the great power of light and heat, of the supreme forces, the power of the intellect, real wisdom, the power of interpreting our senses, past idea, memory, future expectations, forms, power to make real decisions about everything, power in putting and connecting ideas together, by the mysterious link to memory to produce

Kwannon San has 33 temples in Kyoto alone and is worshipped as the aspect of love and mercy of Amida Buddha. One Kwannon statue shows her with a rock against which waves are breaking and the clouds are thick. Kwannon smiles while these symbolic waves of illusion are breaking and the clouds of ignorance bother her not at all. At Kamakura the statue of Kwannon is 30 feet high and it is made of gilded lacquer. It is hidden behind a wooden door. A priest pulls a pulley and raises the door. He holds a lantern because it is very dark inside the place where the Mahabodhisattva reposes, so one can only see the smiling face, showing great tenderness. She holds a lotus in one hand. It is impossible to see all of it at once. One's eyes must adjust and the darkness makes the effort to see even more difficult.

Kwan-Yin, the Chinese version of this Mahabodhisattva is one of the most fascinating as well as attractive Goddesses to be revered in China. A Goddess of great beauty both of body and spirit. One tradition says that originally Kwan-Yin was a most lovely young woman who possessed such a heart full of understanding of the weaknesses of man, such profound pity for the unfortunate, such a great love for children that at her death the people were more than happy to add her name to the gods and goddesses. So today people give credit for the safety of their children and mother pray daily that she protects their babies. Childless couples spend long hours beseeching Her for a son or daughter. Most Chinese, Japanese, Tibetan homes have a statue of this Mahabodhisattva in their homes, on a small or large private altar, with candles, flowers and incense.

This Bodhisattva has renounced his/her own eternal Bliss, for the sake of all beings.



THE HEART SUTRA

HOMAGE TO THE PERFECTION OF WISDOM, THE LOVELY, THE HOLY

Avalokiteshvara, the holy Lord and Bodhisattva, was moving in the deep course of the wisdom that had gone beyond; he looked down from on high; he beheld but five heaps and he saw that in their own-being they were empty.

Here, O Sariputra, form is emptiness and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness that is form. The same is true of feelings, perceptions, impulses and consciousness.

Here, O Sariputra, all dharmas are marked with emptiness, they are not produced or stopped, not defiled or immaculate, not deficient or complete.

Therefore, O Sariputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; no eye, ear, nose, tongue, body, mind; no form, sounds, smells, tastes, touchables or objects of mind; no sight-organ element, and so forth, until we come to: No mind-conscious element. There is no ignorance, no extinction of ignorance, until we come to - there is decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment, and no non-attainment.

Therefore, O Sariputra, it is because of his non-attainment ness that a Bodhisattva, through having relied on the perfection of wisdom, dwells without thought - coverings; he has not been made to tremble, he has overcome what can be upset, and in the end he attains to Nirvana.

All those who appear as Buddhas in the three periods of time fully awake to the utmost, right and perfect enlightenment because they have relied on the perfection of wisdom.

Therefore, one should know the perfection of wisdom as the great mantra, the mantra of great knowledge, the utmost mantra, the unequalled mantra, allayer of all suffering, in truth - for what could go wrong? By the Prajnaparamita has this mantra been delivered. It runs like this -

Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all hail!

GATE, GATE, PARAGATE, PARASANGATE, BODHI SWAHA.

(In the initiation: the mantra begins with TADYATHA OM)

This completes the Heart of Perfect Wisdom.

"When anyone takes a Bodhisattva vow, he undertckes that from that day until the cttcinment of enlightenment he will help all sentient beings, because at this particular stage, when he reaches a perfect stillness of mind, then his stillness of mind reflects outside. We can easily understand this, because people who are naturally aggressive radicte a kind of aggressiveness; and people who are naturally proud, spiritually proud or proud in the ordinary sense..clso radiate a kind of pride in the atmosphere they create. They somehow reduce other people to nothing, and produce a kind of space between other people and themselves.So radiction of character always comes in. So in the Bodhisattva act, when he is following the Hinayana level of mindfulness and achieves this quietness, this stillness of mind, he cannot help also helping others, even by example, by what they see in his behav iour.."

ORIGINATION AND DEVELOPMENT OF THE WORD BODHISATTVA

"

The bodhisattva doctrine probably originated in the 2nd century B.C. The word itself is very old and is found in the Pali canon.The Buddha himself refers to the time when he wa s a bodhisattva before his enlightenment. The word was used long before that time.

The Bodhisattva doctrine came as a result of the growth of devotion, faith, love and the idealisation and spiritualisation of the Buddha. Bhakti(devotion) was first given to the Buddh a but later found outlets as Bodhisattvas came into being.

Bodhisattvas think of becoming Buddhas and have deep feeling for all, therfore make vows and commences the practise of the Six Paramitas,among other things. A Bodhisattva constantly helps others and exhorts others to avoid evil. He is always me rciful.

A Bodhisattva

is forbearing and patient even towards those who injure him
is by nature energetic and courageous and is never indolent nor inactive
is strong willed in all preparations for success in aiding others
is not over-diffident,but believes he can accomplish his aims,even if difficult
loves solitude and silence of the woods...he finds happiness in renunciation
has a mind that isnot disturbed by evil thoughts..but is pure in all ways
possesses great powers of endurance

In the beginning stage a bodhisattva must be on guard against certain dangers and obstacles.. He must beware of passions and vices of all kinds..shun bad friends and companions..acquire an independent position in life and not be dependent upon masters or kings and never leave himself exposed to the attacks of thieves and enemies. He must not,on the other hand,be altogether indigent, as he must be free from anxiety for the necessities of life...

Last but not least, fearlessness is necessary for the production of the bodhi-citta.The would be bodhisattva must not be timid..but must develop a courageous spirit,have the habit of meditation and reflection..and not swerve from his career.He must be alert and vigilant,be ardent and self possessed..nor ever harbor covetousness,despondency nor any perverse thought...."

TEN STAGES OF THE BODHISATTVA (Goddard)

1. Premudita - based upon the perfect practice of the Dana Paramita, the Bodhisattva enters the stage of gladness and joy.

2. Vimala - based upon the Sila Paramita, the Bodhisattva enters upon the perfect ptactice of purity wherein there is neither joy nor absence of joy but the mind abiding in perfect peace.

3. Prabhakari - based upon the perfect practice of the Kshanti Paramita, the Bodhisattva enters upon the stage of self-luminous humility in which there is absent even the conception of joy or peace - the stage of perfect Equanimity, of effortless, self-shining patience.

4. Archismati - based upon the perfect practice of the Virya Paramita, the Bodhisattva enters upon the stage wherein there is conviction and purpose and zeal and determination and perseverance. It is the stage of unceasing, indrawing, effortless energy.

5. Sufurgaya - based upon the perfect practice of the Dhyana Paramita, the Bodhisattva enters upon the overcoming stage of self-mastery and the attainment of tranquility that is based upon unshakable confidence.

6. Abhimukhi - based upon the perfect practice of the Prajna Paramita, the Bodhisattva enters upon the realization stage of Samadhi. While still being in touch with the passions and discriminations of the Saha-world, he turns his mind inward by his faculty of intuitive insight to the realization of the intrinsic emptiness and silence of the mind's essence.

7. Durangama - the Bodhisattva, having attained highest Samadhi, leaves behind all remembrance of discriminations and wholly abiding in the Minds Pure Essence, he attains within his mind a turning-about from which he never again recedes. It is the stage of Far-Going.

8. Acala - this is the Immovable Stage in which the Bodhisattva attains the Samapati graces and transcendental powers. Having attained a clear understanding of all inner and outer conditions, his mind accepting things as they are, he neither desires to return to the world nor to enter Nirvana. He has no desire or purpose except to live a pure life of anutpatika-dharma-kshanti-gocaya; a life of patient submissive acceptance.

9. Sadhumati - this is the state of perfect indentity with anuttara-samyak-sambodhi; highest perfect Wisdom. In this state the Bodhisattva has passed beyond all thought of individuation, or discrimination, or integration; he has passed beyond all dualisms, all incompleteness, and is abiding in perfect balance and equanimity realizing the blissful peace of unceasing Samadhi. But still

he retains in mind a memory of the world's ignorance and suffering, unreal as it is in fact, but untainted and undisturbed by it, his mind overflowing with compassion, he goes forth in wisdom and love for its emancipation and enlightenment.

10. Dharmamaga - in this highest state, the Bodhisattva becomes wholly identified with the Great Truth Cloud and like a cloud saturated with Truth and Compassion, he becomes Tathagata, his life perfectly integrated with the lives of all, and goes forth to sprinkle the rain of the Good Law by which the seed of Enlightenment takes root in the minds of all sentient beings and in the long last brings them to Buddhahood.

TEN STAGES OR PERIODS IN BODHISATTVA-WISDOM (Soothill Dict.)

1. Purposive; mind set upon Buddhahood.
2. Clear understanding and mental control.
3. Unhampered liberty in every direction.
4. Acquiring the Tathagata nature or seed.
5. Perfect adaptability and resemblance in self-development and development of others.
6. Whole mind becoming Buddha-like.
7. No return; complete unity, persistent progress.
8. Buddha-son now complete.
9. As Prince of Law.
10. Baptism as such; consecration.

TEN STAGES (Another version)

1. Spiritual resolve, Srota-panna.
2. Submission to rule, preparing for Sakrdagamin stage.
3. Cultivation of virtue, Sakrdagamin attainment.
4. Noble birth, readiness for Anagamin stage.
5. Perfect means, reaching Anagamin stage.
6. Right mind, preparing for Arhatship.
7. No-return, attainment of Arhatship.
8. Immortal youth, Pratyekabuddhahood.
9. Son of the Law-King, the concept of Bodhisattvahood.
10. Baptism as summit of attainment, concept of Buddhahood.

TEN STAGES OF THE BODHISATTVA (Goddard) - page 3

TEN GRADES OF BODHISATTVA FAITH (first ten of B'sattva positions)

1. Faith which destroys illusion and results in
2. Remembrance, or unforgetfulness
3. Resolute progress
4. Wisdom
5. Firmness in concentration
6. No retrogression
7. Guarding truth
8. Reflexive powers, ability to reflect truth
9. Nirvana-mind in effortlessness
10. Free action in every thing and every place

FOUR FEARLESSNESSES OF THE BODHISATTVA

1. born of his power of memory
2. born of his diagnostic moral power allied to his curative faculty
3. born of his ratiocination
4. born of his power to dispel doubts

BUDDHAS (Japanese)

1. Dainichi
2. Ashuku
3. Hosho
4. Amida
5. Shaka

FOUR QUALITIES BY WHICH WOMEN WIN POWER IN THIS WORLD

1. Capability
2. Managing of servants
3. Ability to attract husband
4. To protect his goods

SEVEN TYPES OF WIVES (discourse to Sujata, daughter of Anathapinidika)

1. A wife who is like a slayer
2. A robber
3. A mistress
4. A mother
5. A sister
6. A companion
7. A handmaid

1. A slayer-wife is one who is:
   a. pitiless
   b. corrupt in mind
   c. unamiable
   d. inflamed by others
   e. a prostitute
   f. inclined to murder
   g. neglects her husband

2. A robber-wife is one who is:
   a. a robber of her husband's wealth

3. A mistress-wife is one who is:
   a. slothful
   b. bent on doing nothing
   c. but discusses of husband's industry and zeal

4. A mother-wife is:
   a. one who with sympathy like a mother for the only son keeps watch on her husband

5. A sister-wife is one who:
   a. holds husband in same regard as a younger to elder sister

6. A companion-wife is one who:
   a. is a companion and helpmate

7. A handmaiden-wife is one who is:
   a. fearless of the lash and stick
   b. unmoved and calm
   c. pure in heart
   d. obedient to husband's word
   e. free from anger

MAHABODHISATTVA

Chinese Names: Kuan Yin, Kuan Shih Yin, Kuan Tzu Tsai, and other variations are: Kwoon Yam, Kwoon Sai Yam, Kwoon Chi, Choi

Vietnamese: Quan Am

Japanese: Kannon San, Kannon Bosatsu

Indian: Avalokiteshvara, Avalokita

Tibetan: Chenrezi, Padmapani, Simhananda, Vagaisvara, Lokesvara, Ekadasamuka

FORMS:

100,000 arms, several million eyes - "The sun and moon have sprung from his eyes Sarasavatti sprung from teeth - in all the pores of his skin are gods and Buddhas - attaches great importance to virtues, practice six paramitas - he is always merciful, forebearing, patient, courageous, pity for suffering creatures - can illumine with light a monastery or house, etc., can change forms - can pass through walls, rise to highest heaven, reduce size of things, such as a mountain, can make himself visible or non-visible, can send forth his voice clear and melodious, harmonious, can prolong life, give strength or help the dying - give sight to blind, hearing to the deaf, clothe the naked, can be reborn according to his wishes to help, remembers his past existences, never hurts anyone or anything - free from sorrow, becomes filled with joy, practices ten paramitas, which are:
giving, morality, rapt musing, wisdom, energy, skillfulness, aspiration, power and knowledge.

Of all the celestial beings in the Buddhist cosmology, none is more popular and beloved than Chenrezig, the Patron Saint of Tibet. The Dalai Lama is said to be an incarnation of this Bodhisattva, who presently presides over the universe during the 5,000 year period between the last Buddha Sakyamuni and the coming Buddha, Maitreya.

THIS AND THAT REGARDING BODHISATTVAS AND THE MAHABODHISATTVA

Each country honoring Bodhisattvas and the Mahabodhisattva especially as previously explained, have their own names, titles and beliefs about them and so this article will quote from various sources for your information and pleasure:

"SADAKSARI-LOKESVARA, a Dhyanibodhisattva also called "He whom the six syllables (OM MANI PADME HUM) belong. The main hands are laid together clasping a jewel in front of the chest in the gesture of adoration. His secondary left hand is holding a lotus, and his right a string of beads. An antelope skin is draped over his left shoulder. The Bodhisattva is seated in ascetic posture on a lotus throne. He is the National Protector Deity of Tibet. The Dalai Lama is believed to be his incarnation on earth".

In the universal consciousness, all sounds are the voice of Avalokiteshvara, by implication all sounds are therefore Mantras. Repeating a Mantra is therefore symbolical of this all-embracing wisdom. Proper recitation of the Mantra means not only giving their sense to the separate syllables, but also this total interpretation, their spiritual synthesis.

It is customary in Tibet to repeat a Mantra all day long, while working or resting, trying not to forget it for a single second. For a beginner it is sufficient to say it one hundred times daily; it is easier to count on a mala (rosary) of 108 beads.

Faith is of great importance: if you recite the Mantra in this way, Avalokiteshvara will be, not something outside yourself to which you pray, he will be your compassion and will belong to you. This compassion is also the Compassion of the Buddha himself.

Perfect concentration is all-important. The compassion that grows within you embraces friend and enemy alike. It will lead you to Nirvana; it is the water that brings to fruit the good seeds of Karma within you. That is why Avalokiteshvara is depicted with a thousand arms and eleven heads. From a tear which fell from his eye, the Goddess-Bodhisattva Drolma (the Saviouress) was born. She is sometimes called Tara (Sanskrit name). This name means: She who ferries us across - the ocean of Samsara.

In front of Avalokiteshvara, Drolma took the vow: "I will be your sister and I will help you to bring all beings to Enlightenment".

It is written in the Mahayana Sutras that Avalokiteshvara gave his Mantra Om Mani Padme Hum Hrih to the Buddha, and the Buddha gave him the special task of helping all beings towards Buddhahood. At this time the gods rained flowers on them, there was a tremor in the earth, and even the air reverberated with the sounds Om Mani Padme Hum Hrih.

At this time the Buddha himself said that Avalokiteshvara Chenrezig was the embodiment of the compassion of all the Buddhas, the Mahabodhisattva . Whoever recites this Mantra with concentration will become Enlightened, and meanwhile will enjoy health and prosperity and will be in the special care of Avalokiteshvara. Even if you feed all the Buddhas

for 100 years, there is more (merit) for you in the recital of this Mantr even once.

In a Mantra, its power does not lie only in the words, but in its deeper spiritual implication. If you meditate on Sunyata (Voidness), you reach Buddhahood, not by wishing for it, but naturally, as when evil thoughts cease. Evil thoughts are collected by our Ego-thought, but the deeper experiences like Sunyata arise spontaneously. Mantra-Power does not come from reciting of syllables, but arise naturally from the sacred formula's inner meaning. All Mantras have their outer and their inner meanings.

The OMMANI PADME HUM HRIH means:

OM . . . . . the auspicious beginning (A "germ" or bija syllable)
MANI . . . . the jewel
PADME . . . . of the lotus
HUM . . . . . receiving the power, holding (a germ or bija syllable)

Kwannon is exclusively the Bodhisattva of Compassion - in this respect he resembles "Fugen".

Avalokiteshvara is the chief minister in the Buddha Amitabha's paradise. Is regarded as an emanation of that Buddha. As a Bohisattva Avalokiteshvara is the personification of Mercy. He abrogates and nullifies the old law of Karma - his merit is incalculable, like drops of rain falling continually for a year. He is the father and mother of all. The devotee, who recites his name is freed from pain and the man or woman who worships with one flower, is reborn as a deva.

The Bodhisattva descends from a heaven of his own accord and selects his mother.

FROM THE JODO WASAN OF SHINRAN SHONIN:

"Sravakas in the Land of Peace and Bliss
Have halos, one fathom long, like a falling star
Bodhisattvas halos are four thousand li long
Like the full moon in autumn reflected on purple gold.
They collect the Buddha's Dharma-store for the beings sake.
Hence, I prostrate myself and worship the Sea of the Great Mind.

Avalokiteshvara and Mahasthamaprapta together
Illuminate the world with compassionate light;
In order to save those who are related,
They rest not even for a while".

THE MAHABODHISATTVA AS CONCEIVED IN AFGHANISTAN

The Land in Afghanistan is very rugged, wild, high mountains, valleys, beautiful in its own way.

As in China and Mongolia there are enormous caves and Grottos with huge Buddha figures - some standing up to 175 feet tall. The figures are decorated with jewels, at least they originally were. Buddha figures stand in great caves in such a way that they can be seen at great distances. For example, pilgrims crossing a large valley could see the statue in the distance.

The Mahabodhisattva mostly is called Avalokiteshvara. The figures are made in exceedingly graceful forms. The hands are in exquisite mudras and graceful ways.

There are influences from Greece, Rome, China, Islam, India shown in the many, many statues.

The 175 foot Buddha standing at the entrance of one cave is called the Bamyan Valley Buddha.

The country has been swept by wave after wave of invaders, from about every direction. One imvader would take control for awhile, bring in their versions of art, then another would come destroy that and add some thing different.

Their paintings were gay, bright and sometimes even whimsical.

This summer (1985) there is a group traveling through this area to see the caves and I hope to learn more or see real pictures.

Fig. 11B. Wall-painting of Avalokiteśvara. From Fo dukistan. Collection of the Kabul Museum.

"Fine quality Blanc-de-Chine Kuan Yin,seated in royal ease with scroll in left hand,elbow resting upon a stool with cabriole mask and claw foot;at her sides two rockwork pedestals with ambrosia vase and a falcon. " 18th Cent.

THE TRIPLE GEM

True Kuan Yin! Pure Kuan Yin!
Immeasurably wise Kuan Yin!
Merciful and filled with pity,
Ever longed-for and revered!

To the perfection of her merits,
To the compassion in her glance,
To the infinitude of her blessings,
Worshipping, we bow our heads!

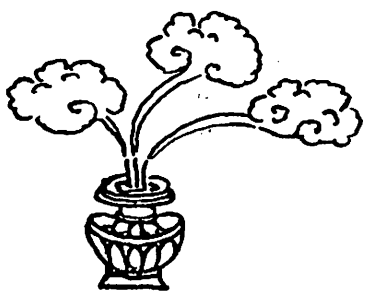
The mysterious sound of Kuan Yin's name
Is holy like the ocean's thunder -
No other like it in the world!
And therefore should we speak it often.

Call upon it, never doubting,
Kuan Shih Yin - sound pure and holy;
To those who stand in mortal fear
A never-wavering support.

O Radiance spotless and effulgent!
O night-dispelling Sun of Wisdom!
O Vanquisher of storm and flame!
Your glory fills the world!

Your pity is a shield from lightning,
Your compassion forms a wondrous cloud
Which raining down the Dharma-nectar,
Extinguishes the flames of woe.

From the Lotus Sutra



OM AROLIK SVAHA (O Thou Holy One)

"Hail to Thee of fulgent face
Brilliant as a hundred moons
Of harvest gleaming in the light
Of myriad golden stars

Hail to Thee whose hand is decked
With the Lotus golden-blue
Eager soother of our woe
Ever tireless worker Thou."

Waddells translation of
Tibetan liturgy

Kwanyin Pusa - The gentle guide of our lives. And when death closes in on us, may the darkness be lighted by a golden splendour exceeding that of ten million golden mountains as Kwanyin Pusa with a smile radiating beams of light welcomes us to that Western Paradise whose splendour is reflected in the tranquil glory of setting suns and where we shall learn to enter upon the way of Buddha, and to serve countless Buddhas in unnumbered worlds, so helping on the fulfillment of the Original Vow to save all beings in the Universe."

B.L.Broughton M.A. (Oxon)

KWANYIN AVALOKITESVARA KWANNON

"When the flower of the lotus unfolds, the dweller (waiting to be born again) will be able to see the Bodhisattva Avalokitesvara, who will console him in a compassionate voice full of great sympathy as stated in the Sutra."

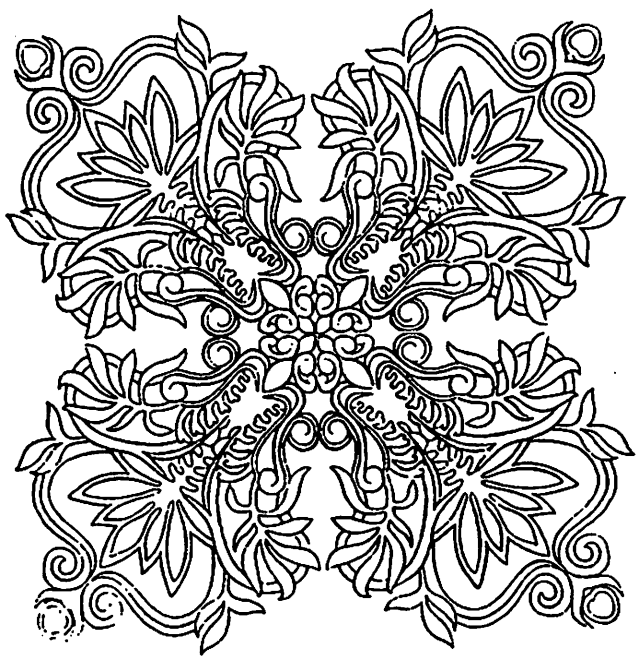
Sakyamuni Buddha often referred us to Amida Buddha and there is no other founder of a religion that directed people to adore another.

STANDING KUAN-YIN

One of the most frequently encountered Buddhist deities in Chinese art, the bodhisattva Avalokitesvara (in Chinese, Kuan-Yin) was popularly regarded as a deity of compassion who helped the faithful attain salvation and enter the Western Paradise of the Buddha Amitabha.

Although the Avalokitesvara of Indian Buddhism was an aristocratic young man who was usually portrayed bare-chested, the Chinese frequently conceived of their Kuan-Yin as a lovely female, modestly clad in layers of robes and scarves. This wooden statue, however, shows predominantly masculine characteristics, relating to the sculptural tradition of the Chin dynasty, a Tartar regime which preceded the Yuan in northern China.

The supple posture and the pleasing suggestion of movement which enliven the figure are, on the other hand, a legacy of the sculpture of southern China, which the Yuan conquered in 1279. This blending of northern vigor and harshness with southern grace and langour exemplifies the character of early Yuan sculpture.



GODDESS OF MERCY HAS BEST EARS IN HEAVEN

Avalokitesvara Bodhisattva, better known as Kuan Yin, is the Madonna of China. As a leading Bodhisattva, she is closely associated with Amida, the all-powerful Buddha residing in the Pure Land of the Western World of Perfect Happiness. She forms a triad with Amida and Mahasathamaprapta as the three Honored Ones of the Western World. In Indian and Chinese paintings, she is represented as the guardian angel of Amida standing on his left side. At other times, she also served as the chief assistant of Shakyamuni, the Buddha. In Chinese mythology and folklore, she was counted among the twelve disciples of Yuan Shir Tien Tseng, the prime mover of the universe or the supreme ruler of the spiritual world where all Taoist immortals reside.

At first she was represented in Buddhist paintings and scriptures as a male. From the T'ang Dynasty downward, she assumed the form of a female. Now she is still pictured as a female of unearthly beauty and transcendental grace. As a deity she has enjoyed more popularity with Buddhist faithfuls than all other buddhas and bodhisattvas.

With rare exceptions, Buddhist followers in China, Japan and other Asiatic countries hold her in reverence and admiration, in time of distress, they turn to her for help; in time of peace they perform religious services in her honor. In every Buddhist temple there is a chapel for Kuan Yin within its precinct. She lives in many homes and sits enshrined in many hearts. She is both the object of worship and love. Other deities like Taoist godheads or buddhas and bodhisattvas look so imposing or ugly in appearance as to inspire respect and awe in the faithfuls. Whereas Kuan Yin is so beautiful in countenance, graceful in figure and benevolent in expression as to produce a strong sense of beauty, repose and security in Buddhist followers or laymen.

In classical Chinese paintings, Kuan Yin is often represented as an immortal lady of unparreled beauty and grace. She is usually clad in a white robe of fine texture rippling down to her knees. When viewed from a distance, she looks like a cluster of sailing clouds of spotless white and subdued sheen. At other times, she wears an elaborate headgear decorated with ornaments of gold and jade. In the center of the front part of the headgear there in imbedded the golden image of a Buddha symbolizing her complete enlightenment achieved through constant abstract meditation.

The name Avalokiteshvara . . . means 'the Lord who looks down from on high."

In a still higher sense, Avalokiteshvara-Kwan-Shi-Yin, referred to as the seventh Universal Principle, is the Logos perceived by the Universal Buddhi, or Soul, as the synthetic aggregate of the Dhyani-Buddhas; and is not the "Spirit of Buddha present in the Church," but the Omnipresent Universal Spirit manifested in the temple of Kosmos or Nature. This orientalistic etymology of Kwan and Yin is on a par with that of Yogini.

Kwan-Shi-Yin, then, is "the Son identical with his Father," mystically or the Logos, the Word. He is called the "Dragon of Wisdom."

Kwan-Shi-Yin and Kwan-Yin are the two aspects, male and female of the same principle in Kosmos, Nature and Man, of Divine Wisdom and Intelligence.

Lot 185, 17th-century blanc de chine figure of Kuan Yin,

"KUAN YIN"

(by John Blofeld, in the "Young Buddhist" (1970), S.B.Y.O. Singapore)

Kuan Yin is an abbreviated form of the name of a bodhisattva who plays an immensely important part in the Buddhism of China, Korea, Japan and Vietnam, i.e. all the major Mahayana Buddhist countries, except those belonging to the branch of Mahayana sometimes knwon as Vajrayana (namely, Tibet, Mongolia, Nepal and Asiatic Russia, plus, perhaps, certain parts of Indonesia.) Her full Chinese Name id Kuan Shih Yin P'u-sa, "the bodhisattva who heeds the cries of the world." In Japan, she is known as Kannon Bosatsu. It is generally, but not universally accepted that she is a female form of Avalokitesvara Bodhisattva.

The purpose of this article is to answer the question: "How is it that Kuan Yin is so important in Chinese Buddhism although unknown to the Theravadins (Hinayanists)?"

We must begin by distinguishing between two meanings of the word "bodhisattva" (enlightened being or "being destined for enlightenment"). In the Theravadin tradition, the term is used only in the latter sense (although the exact meaning of the Pali or Sanskrit is "enlightenment being"). Thus a bodhisattva is always a future Buddha. The term is applied to the Sakyamuni (Gautama) Buddha in his final life prior to the moment of his Enlightenment, and also to Maitreya who is expected to achieve Buddhahood in the next Buddha-age. In the Mahayana tradition, bodhisattva has the same meaning, but also another and more metaphysical connotation. Mahayanists accept as bodhisattvas certain beings who may or may not be connected with historical figures; they are in fact personifications of particular Buddha qualities, e.g.

Kuan Yin (Avalokitesvara) personifies Compassion

P'u Hsien (Samantabhadra) personifies Right Action

Man Chu (Manjusri) personifies Wisdom

There are many popular legends about these bodhisattvas. For example, one tells that Kuan Yin was originally a Chinese princess. Such stories can be looked at in two ways. They may be regarded as mere legends invented by simple people who did not really understand the nature and functions of a bodhisattva; but many Mahayanists would be inclined to think that the Chinese princess in the legend and similar "story-figures" may have really been one of the numerous physical manifestations of a bodhisattva who actually existed aeons before the princess or some similar person was born. This view is quite acceptable even to the learned, as it is believed that bodhisattvas, who main function is labouring for the liberation of sentient beings, can take on any form suited to their sublime task - male or female or a-sexual, human or animal, ghost or devil,etc.

There is no doubt that many of the common people regard the bodhisattvas as separate divinities who give mundane help rather like the gods of Hinduism or the saints and

angels of Catholic and Orthodox (Greek-Russian) Christianity. No harm comes from this misconception; indeed people profit from it. For example, whoever worships Kuan Yin as a "goddess" believes that she loves kindness and gentleness and hates cruelty and harshness; accordingly he tries to practice tolerance and compassion, avoiding unkindness to humans, animals and ghosts or devils as best as he can.

With this in mind, we shall first study Kuan Yin at the non-intellectual level, at which she is regarded as merciful and compassionate "goddess", ever ready to help those in distress, but particularly responsive to prayers from those in sudden danger (during storms at sea, etc.) and from childless couples who long to have children. There are many legends to account for the origin of this "goddess". According to one version, a princess who wished to remain chaste and devote her time to alleviating the misery in her father's kingdom, was ordered to marry on pain of death. Since nothing can persuade her to accept a husband, the King, in a fit of rage, ordered his followers to set fire to her retreat. The flames spread rapidly until the whole building was consumed; but the gods, taking pity on the kind and gentle princess, changed her into a white bird, which was seen winging its way to heaven, where it was transformed into the Bodhisattva Kuan Yin.

Off the coast of Chekiang province, there is an island called P'u-t'ou (Potala), which is believed to be the residence of Kuan Yin. The sea in that area is often whipped by violent storms and there are many stories of pilgrim ships being miraculously saved from destruction as a result of the prayers offered to Kuan Yin by the passengers and crew. On arrival at the island, where numerous temples have been built in Kuan Yin's honour, it is usual to visit a large cave with a sandy floor. There is nothing to be seen but rocks and sand - except through the eyes of the truly compassionate and pure of heart. To them, Kuan Yin appears seated upon a lotus throne and smiling sweetly. During the time this vision remains, the beholders are caught in an ecstacy of joy. (Belief in the possibility of this vision is not confined to simple-hearted people who regard Kuan Yin as a kind of goddess. It is reported that many learned monks, including the great Ch'an monks, Hsu Yun, who died quite recently, were vouchsafed this moving experience.)

This conception of Kuan Yin as a goddess, not clearly distinguishable from Taoist deities and others, belongs to the level of popular Buddhism, which, in every Buddhist country without exception, is in some respects quite far away from scholarly Buddhism. A slightly different and more truly Buddhist conception is that of Kuan Yin as a compassionate being who, unlike a goddess, does not grant prayers for mundane wants (by bestowing a son, for example) as she is solely concerned with the true work of a Bodhisattva, that of ferrying sentient beings across the ocean of Samsara (the world of the senses) to the "Other Shore" (Liberation, Enlightenment, Nirvana). The idea of Bodhisattvas being able to hasten Liberation by influencing the hearts of their devotees is accepted by most Mahayana Buddhists; indeed, serious Buddhists of this school take a vow not to enter Nirvana until all beings have been liberated; they aim, in the meantime, at becoming Bodhisattvas. Kuan Yin, usually depicted in the Far East in female form, is sometimes shown there in male form, or even as a horse! This is consonant with the

belief that the Bodhisattva can take on any form it will make it easier for them to carry out their saving work.

Yet other conceptions include that of Kuan Yin, not as a being but as the active force, of Compassion working in the universe; and that of Kuan Yin as a purely symbolical form of the Buddha's Compassion, using the term Buddha not so much in relation to individual Buddhas such as Sakyamuni (Guatama) or Dipamkara, but in its additional Mahayana sense of the Enlightenment Principle, the Power of Enlightenment, or the State of Enlightenment, Bodhi in fact. At once an objection may be raised; what is the need for such a symbol? There are several possible answers, one of which is that everything is in fact thought of in symbols of one kind or another. When we say "Buddha" or "Compassion" we are in fact using a sound or a rapidly visualized combination of letters as a symbol for a concept the full meaning of which we have not time to call to mind. If it is accepted that symbols can by no means be avoided, there is much to be said for taking such a figure as Kuan Yin - at once chaste and motherly - to represent the concept of Compassion.

The need for such a symbol - assuming for the moment that Kuan Yin is not more than a symbol - becomes very apparent in meditation at the stage where words are left behind. In certain forms of meditation, the devotee dedicates himself to Compassion and, in so doing, visualizes that quality in the form of Kuan Yin - a figure which appeals to the "inward eye" as a beautiful symbol of pure, impartial, infinite compassion for all sentient beings alike. Even a simple person not deeply instructed in the difficult art of meditation can summon up a picture of Kuan Yin in his mind and renew his promise to exercise compassion to the utmost of his ability in all his dealings with sentient beings.

The fact is that, whether Kuan Yin is merely a symbol or indeed a Great Power for Compassion, her devotees find her responsive. That is to say, anyone who, with a believing heart, evokes a vision of Kuan Yin in his mind, and holds it there, will indeed become conscious of a great flood of purifying "light" or "sensation" which, besides bringing him great comfort, will influence him to become a more compassionate person. If the practice is regularly repeated, his character will undergo a notable change for the better. This can be explained in many ways; all that really matters is that the method works.

Some Theravadins may comment "Well, all this is very beautiful, but what has it got to do with the Doctrine of the Buddha?" The Pali Canon has an answer to that. It contains a famous passage of which the essence can be reduced to: "Whatever is not conducive to the welfare and true happiness of beings is wrong Dharma; whatever is conducive to their welfare and true happiness is right Dharma." The Buddha stressed the need for Upaya (skillful means) in the search for Enlightenment. Emulating or drawing upon the Bodhisattva's powers - Compassion, Right Action, Wisdom, etc. - whether the Bodhisattvas are regarded as actual or symbolic, is indeed a proper use of skillful means. Moreover, at the higher levels of consciousness reached in meditation, distinctions (including the distinction between actual and symbolic) begin to melt away. Ultimately, the meditator reaches a state at which he is not prepared to accept any dis-

tinctions whatever; asked whether Kuan Yin is actual or symbolic, he will just smile: "What matters is that the method works."

Another subject of great interest is the identity of otherwise of Kuan Yin and Avalokitesvara. It has generally been assumed that these two beings are identical. The Chinese name Kuan Shih Yin, if rendered into English, has virtually the same meaning as the Sanskrit term Avalokitesvara, and may be regarded as a free translation of it. Their status is the same - Bodhisattva Mahasattva. Their function is the same - Compassion (Metta- Karuna). However, His Holiness the Dalai Lama, himself an incarnation of an emanation of Avalokitesvara, is doubtful of their identity as, in Tibet, Avalokitesvara is invariably depicted as a male Bodhisattva. Accordingly, the present writer ventures to offer what is a mere theory for resolving the conflict between the Tibetan and Chinese views. In Tibet, there is a Bodhisattva-like figure known as Jetsun Drolma, the Green Tara or Maha Arya Tara, who was "born of a tear shed by Avalokitesvara". Tara is, in other words, Compassion. It may be noted in passing that, in Tibet, all the Buddhas and Bodhisattvas of the Great Pantheon are held to exist within the meditator's own mind, since all beings and things are, like our minds, of the essence of Sunyata (Void, the Void which contains all the potentialities of the Non-void and which is therefore not void in the ordinary sense of the term). This dispose of any need to question whether Tara is actual or symbolic. She is both or either or neither, according to how one looks at the problem.

Now in Mongolia, the important place occupied by the Green Tara in Tibetan Buddhism is taken by another form of that emanation from Avalokitesvara, namely the White Tara. Curiously, in Chinese iconography, Kuan Yin also most invariably depicted as wearing a white headdress and white robes. It is therefore just possible that Kuan Yin was originally equated with the White Tara, who is not actually Avalokitesvara but his emanation. Since both alike are embodiments (or, if you prefer, symbols)of the Buddha's Compassion, it may well have happened that a confusion resulted, whereby Kuan Yin has been wrongly taken to be Avalokitesvara instead of being recognized as one of his female emanations, namely the White Tara.

In practice, of course, it makes not the smallest difference whether the theory is right or wrong. The fact remains that worship of Kuan Yin does make her devotees deeply compassionate people, and that meditation on her has very remarkable effects. Therefore, those of us who value Compassion (and this must surely include all Buddhists of whatever school), regardless of whether they accept Kuan Yin as an actual being or a symbol, will do well to join in the invocation:

NAMO TA-T'SU TA-PEI KUAN SHIH YIN P'U-SA MO-HO-SA, or

NAMO MAHAKARUNA AVALOKITESVARA BODHISATTVA MAHASATTVA

means:

HOMAGE TO AVALOKITESVARA BODHISATTA MAHASATTVA, EMBODIMENT OF GREAT COMPASSION

1. By the power of the Mother of Mercy and Knowledge, (a), KWAN-YIN - the Triple of KWAN-SHAI-YIN, residing in KWAN-YIN-TIEN (b) Fohart, the breath of their progeny, the son of the sons, having called forth, from the Lower Abyss, The Illusive form of SIEN-TCHAN and the seven elements.

This stanza is translated from the Chinese text, and the names given as the equvalents of the original terms are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalents for these. Vach seems, in many an aspect, to approach the Chinese Kwan-Yin, but there is no regular worship of Vach under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus, from the first dawn of popular religions, woman has been regarded and treated as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis are placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is as sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous to finally separate into distinct sexes.

(a) "The Mother of Mercy and Knowledge" is called the "Triple" of Kwan-Shai-Yin, because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife, and the Daughter" of the Logos, just as in the later theological translations she became the "Father, Son and (female) Holy Ghost" - the Shakti or Energy - the Essence of the Three.

(b) "Kwan-Yin-Tien" means the "Melodious Heaven of Sounds," the abode of Kwan-Yin, or the "Divine Voice." This "Voice" is a synonym of the Verbum or Word, "Speech" as the expression of Thought. "Kwan-Yin" is the "Melodious Voice."

Padmapani or Avalokiteshvara, in Sanskrit, is, in Tibetan, Chenresi.

But in the manifested planes, he is, like Daksha, the Progenitor (in a spiritual sense) of men. Padmapani-Avalokiteshvara is called esoterically Bodhisattva (or Dhyan Chohan) Chenresi Vanchug, " the powerful and all-seeing." He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenresi, the "Lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas - the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as the "most perfect Buddha" in Tibet, instead of in India.

AS KUAN YIN

In China, Japan and neighboring countries, female depictions of Kuan Yin predominate, generally in idealized human form with one head and two arms. Her long robe and characteristic hood-like head-dress may be white or coloured. The splendid ornaments sometimes adorning head, throat, wrists and ankles are a conventional symbol of her Bodhisattvahood, but these are often lacking so as to achieve a chaste nun-like effect. Some depictions are devoid of clearly defined sexual attributes and occasionally she is shown in male form; for instance, in very old paintings or those in ancient style, the face may be lightly bearded. The commonest male forms reveal the full splendour of a Bodhisattva, the garments and ornaments being similar to those of ancient Hindu rulers.

When the figure is depicted standing, the feet may rest upon a giant lotus petal that is perhaps floating upon the sea, or on the calyx of a huge lotus bloom, is especially associated with the embodiments of compassion - Amitabha Buddha, Avalokita, Tara and Kuan Yin - though, as one of the most widespread of Buddhist symbols, it may also appear among the emblems of many other Buddhist deities. Kuan Yin's body when standing is often gracefully curved with one shoulder held a little higher than the other, the head slightly inclined and the hands hidden by long sleeves, unless he stands with one hand raised, the other pointing downwards in the attitude of benediction.

When she is depicted sitting down, both feet may be placed on the ground, or the right leg may rest on the left thigh or else be raised so that the foot rests upon whatever she is sitting on, or the right foot may be slightly extended. Tara fashion, as though she is about to rise from meditation.

Sometimes she is seen alone, sometimes attended by Shan Ts'ai, a handsome youth or child, and by Lung Nu, the Dragon Maiden, holding out a giant pearl. Or she may appear to the right of a trinity known as the Three Holy Ones, with Amitabha Buddha in the centre and Mahasthamaprapta (Ta Shih Chih) Bodhisattva symbolizing perfect activity to the left.

Her principal emblems are a precious vase held in one hand and a willow spray held in the other, symbolizing respectively 'sweet dew' (also know as amrta) meaning the nectar of wisdom and compassion, and secondly her willingness to sprinkle it upon the heads of all who invoke her aid.

A child seated on her lap or a group of children playing about her symbolizes her ability to bestow children of the desired sex endowed with many perfections of mind and body.

A seascape or running water in the background suggest her sea-girt paradise, Potala or Potalaka Mountain.

As the Chen-T'i Kuan Shih Yin, she has eighteen arms, and mirrors are much in evidence.

As the Holy One, she stands with one arm raised in benediction.

As the Bestower of the Wish-Fulfilling Gem, she sits upon a lotus throne, one foot raised, four arms, cheek resting on her hand.

As Willow Kuan Yin, she sits beneath a willow tree, a spray of willow in her right hand, her left hand held to the chest palm outwards in Tara fashion.

As a vehicle for contemplative yoga, she resembles the white, one-headed, four-armed Avalokitesvara (q.v.). Similarly, in almost any of her multi-headed, multi-armed forms, she is barely if at all distinguishable from the Bodhisattva, who is, as it were, her other self. This is the case with the thousand-eyed thousand-armed Kuan Yin, whether with one head or eleven.

There are many other less common forms, of which two of the most interesting are Kuan Yin riding upon clouds with bow, arrows and shield in her hands to make war upon evil (never upon unfortunate evil-doers, however); and Kuan Yin depicted almost exactly like a Buddha-figure seated in meditation, but with a truly enormous beard! Moreover, she is identified with the three-headed Hayagriva under the name Ma T'ou (Horse-headed) Kuan Yin.

In just one context (and only in Japan), Kuan Yin is actually given the title Buddha; by some strange chance, she has come to be numbered among the thirteen Buddhas invoked by Shingon devotees during obsequies for the dead.

KUAN YIN'S PRINCIPAL EMBLEMS:

1. The Wish Fulfilling Gem, signifying attainment of all wholesome wishes.
2. A rope, wherewith she binds all harmful circumstances.
3. A jewelled bowl, containing cures for maladies.
4. A sword, for subduing water spirits.
5. A vajra or two-headed adamantine sceptre, sometimes wrongly called a thunder-bolt, for subduing demons.
6. A vajra-dagger, for bringing about the capitulation of enemies.
7. One hand held out with fingers and thumb pointing upwards so that it somewhat resembles a bowl, for subduing fear.
8. A solar disc containing a bird, for banishing darkness.
9. A lunar disc containing a rabbit, for counteracting poisons.
10. A bow, signifying a glorious career.
11. An arrow, to bring friends nigh.
12. A willow branch, for driving away sickness.
13. A white brush or flag-shaped duster, for banishing hardships.
14. A 'long-life' vase, signifying all that is virtuous and loving.
15. A dragon-headed tablet, for subduing wild beasts.
16. An axe, signifying protection against oppressive authorities.
17. A jade bracelet (somewhat rounded and yet roughly triangular), to obtain filial service from sons and daughters.

18. A white lotus, signifying the attainment of merit.
19. A blue lotus, signifying rebirth in a Pure Land.
20. A precious mirror, signifying prajna, wisdom.
21. A purple lotus, signifying that one will behold the Bodhisattvas.
22. A jewelled bowl of fruit, for escaping from pits.
23. A cloud of five colours, for entering upon the way of the immortals.
24. A water-bowl resting on the palm, for rebirth in a Brahmaloka (nebulous heaven).
25. A red lotus, for attaining rebirth in a deva-loka (a heaven less abstract than Brahma-loka).
26. A halberd, for counteracting the effects of people's dishonesty.
27. A conch-shell, for summoning devas (gods) and beneficent spirits.
28. A club, to win command of spirits.
29. A rosary, wherewith to call upon the Buddhas of the Ten Quarters to come swiftly to one's succour (i.e. to welcome one to a Pure Land).
30. A vajra-topped bell, wherewith to achieve marvellous musical accomplishments.
31. A precious seal, wherewith to obtain the gift of eloquence.
32. A hook, wherewith to command the protection of benevolent devas and dragon-kings.
33. A monk's iron-tipped staff, signifying a compassionate desire to protect others.
34. Two hands palm to palm but not quite touching, signifying capacity to revere and love all sentient beings.
35. A Buddha figure surrounded by a nimbus and seated on a lotus, signifying spending life after life with the Buddhas always at one's side.
36. A palatial pavilion, signifying that one dwells life after life in the palace of the Buddhas.
37. A precious volume, wherewith to achieve great learning.
38. A golden wheel, signifying that from this very life until the attainment of Buddhahood, the Wheel of Enlightenment will never cease to turn for us.
39. Two hands wrist to wrist with the fingers nearly horizontal and pointing to right and left, and with a Buddha figure floating just above, for summoning the Buddhas of the Ten Quarters to bestow empowerment and the predict certain success in attaining Enlightenment.
40. A bunch of grapes, for ensuring bountiful harvests of fruit and crops.
41. The hand open, fingers pointing downwards with the nectar of wisdom and compassion (known as sweet dew) pouring from the eye in the centre of the palm, wherewith to assuage hunger and thirst.
42. Right hand resting on the left, palms upward, signifying power to subjugate vengeful spirits in all the innumerable universes.

Finely wrought statues or paintings of Kuan Yin may depict her forty-two peincipal hands holding these emblems or forming these mudras. The initiate may use the emblems and mudras, each with its appropoiate mantra, to attain the ends they signify.

AS AVALOKITESHVARA(AVALOKITA)

In Tibet, Mongolia, Nepal and parts of Siberia where Avalokita is deeply revered,

his aspects are invariably male; Kuan Yin is unknown, female attributes being ascribed only to his emanation, Tara. However, he shares with Kuan Yin the eleven-headed (and also the single-headed) thousand-eyed thousand armed forms, the heads being arranged in three ascending tiers of three surmounted by two single heads, one above the other, of which the topmost is a Buddha-head signifying that he is an emanation of Amitabha Buddha. This multi-headed multi-armed form is sometimes known as Ekadasamuka - The - One - Who - Looks - In - All - Directions. Like Kuan Yin he is also identified with Hayagriva, the so-called Horse-headed.

For the purposes of contemplative yoga, he is visualized as possessing one head and four arms. In this form, he is white in colour and seated in the lotus posture; two of the arms are extended horizontally from the shoulders as far as the elbow, the forearms rising vertically and the right hand clasping a rosary, the left a lotus stem; the other pair of hands meet palm to palm at his breast in the attitude of prayer. This is the yogic aspect to which the mantra OM MANI PADME HUM pertains.

When Avalokita appears as one of a trinity of Bodhisattvas, he is usually flanked by Manjusri (embodiment of wisdom) and Vajrapani (embodiment of power), but in another trinity he and Manjusri are accompanied by Maitreya Bodhisattva who is destined to become the Buddha of the next aeon.

In his Padmapani (Lotus Bearer) aspect, he appears as a charming youth bearing a lotus. Other divinities with whom he is held to be more or less identical are Simhananda (the Lion-Voiced Lord), Vagaisvara (Promulgator of the Eternal) and Lokesvara, the aspect he wears chiefly in such countries as Cambodia and the former Champa in Southeast Asia. There are others.

As with Kuan Yin, multiple eyes signify power to see all sufferings in the universe simultaneously, multiple arms symbolize infinite power to succour, and a Buddha-head at the apex of his many heads indicates that he is an emanation of Amitabha Buddha or of the supreme wisdom-energy, Bodhi.

As Tara - a full description of Tara's appearance is given on pages 53 and 54.

As Miao Shan - the Chinese nun-princess, Miao Shan, has no special characteristics or emblems that are known to me, unless the white bird into which she was transmuted that she might escape from her burning prison. She is generally depicted in the long robes of a royal princess, or in a shorter robe that exposes some part of her wide silk trousers, and with high-piled hair elaborately arranged. Unfortunately so many Chinese ladies of antiquity closely resemble her in these particulars that it is difficult to identify her for certain, unless by the calligraphic inscription or by representations of one or more incidents from the Miao Shan legends forming part of the background.

Nomenclature:

The Bodhisattva's most widely used Chinese names are: Kuan Yin, Kuan Shih Yin and Kuan Tzu Tsai, of which the Cantonese variants are Kwoon Yam, Kwoon Sai Yam and

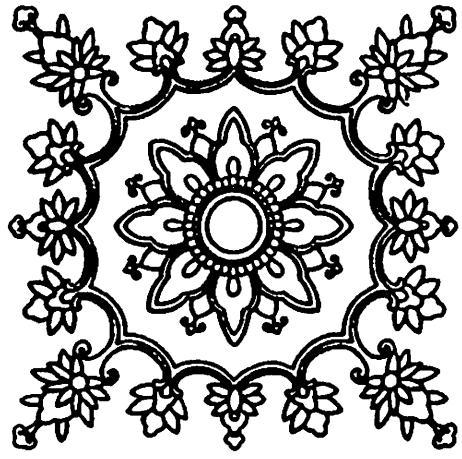
Kwoon Chi Choi. In Viet-Nam her name is pronounced Quan Am. In Japan, she is generally known as Kwannon Bosatsu or Kwannon Sama, the former suffix being the Japanese rendering of Bodhisattva, whereas the latter is an honorific.

The Tibetan name for Avalokita is Chenresigs.

One thing is certain - though pursuit of the Bodhisattva may at first be motivated by an idle whim, if carried through it leads to exalted heights of mystical experience. Whole universes become playthings of the adept's mind. Together with the indescribable joy of increasing identification with the Bodhisattva comes perception of the identity of self and other. Insignificant foot-hills are succeeded by cloud-wrapped peaks and the path, becoming ever steeper and more hazardous, leads thence to expanses of pure white snow awful to contemplate until presently lit by a roseate glow. The glow becomes a shining light, the shining light a blaze of sudden understanding and then?

Beyond that lies a state of transcending the furthest confines of conceptual thought. Now does the Compassionate Bodhisattva terrify, being at last revealed as one with an immensity too vast for finite beings to contemplate. The cowering ego shrieks and, fighting for its very being, rends mind and body with agonizing pains. 'Back, Back!' it wails. 'Before us looms insanity, an ocean of inconceivable horror wherein we shall disintegrate! Here lies the end, a boundless nothingness, an unspeakably fearful and hideous void wherein we shall be shattered, dissolved, annihilated! Aieeeeeeeeeeeh!'

Ere long the ego is no more. Caught by the rays of the Clear Light of Reality, it shrivels, shrinks and is utterly consumed. Now is the Bodhisattva fully revealed. Her erstwhile devotee, by no means annihilated, has undergone an infinite expansion and contains within what he had once deludedly mistaken for 'himself' a myriad myriad universes, a Thusness so vast and comprehensive that not one grain of 'otherness' remains. Henceforth an eternity of bliss, the unutterable bliss of Nirvana-final liberation - supervenes!



THE WORLD FAMOUS CHINESE CAVES AND GREAT BUDDHIST TREASURES OF DUNHUANG

When the silk merchants of long ago, made their way across the dangerous sands and gave protection to traveling Buddhist monks and scholars along the Old Silk Route, they witnessed many, many tragedies as well as seeing vast beauties. Without a doubt the most beautiful and amazing of all sights were not the riches being carried by the different merchants, but the exquisite Caves and Temples, Grottos and Statues of the Thousand Buddhas. To say nothing of the hundreds and hundreds of exceedingly beautiful Bodhisattva statues and murals, with colors that stayed clear for ages.

As the Silk Road became more and more travelled, merchants, teachers, monks of the old world of Persia, China, India, Tibet and Greece stood in awe of the unbelievable size, quantity of statues and enormity of the whole project. Started around the early Fourth Century A.D., it kept growing, with powerful men, rulers, Emperors, wealthy visitors and Buddhist monks added a statue, or a mural or ornaments. So that during the next one thousand years, grottos, caves, statues, hangings, paintings came forth, making it truly one of the most beautiful places of Buddhist artifacts in the world.

There also came to exist thousands and thousands of copies of the Buddhist Sutras. Sad to say, foreigners came and took away many hundreds of the Sutras and whatever they were able to carry home to their own museums. But as time went on, this was stopped and stringent rules put into effect in order to preserve this sacred place.

Not only were statues of the Buddhas and Bodhisattvas done, in all sizes, by the thousands, but most attractive statues and murals were done of the disciple of Sakyamuni Buddha - such as Ananda, Kasyapa, Vimalakirti and so on.

Each Chinese Dynasty added more caves or grottos. There were a brief period of time when these invaluable Caves and possessions were neglected, but later they were restored and new rules brought into effect to preserve them. Thus China has given the world very great beauty, just as had Japan, and other older countries of the world, who cherish their culture and beliefs. At one time, around the 8th Century A.D. China was considered to have the most beauty of the entire world. Before the 6th Century A.D. both Buddhism and Taoism were strongly entrenched in China.

At one time, during that period, the Emperor of China was so unhappy with conditions among the monks and nuns that he ordered them all to disband and return to lay life. He, or one close to him also ordered many beautiful Buddhist caves to be destroyed, burned to the ground. (Unfortunately, this has been the case in many instances, where great beauty has been lost to the world, due to the actions of uncaring persons.)

However after a few years, the ban against monks and nuns was repealed and they once again were able to renew their vow.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiouen-Thsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white color, rose majestically on the wall, as when the clouds suddenly open, and all at once, display the marvelous image of the 'Mountain of Light.' A dazzling splendor lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object."

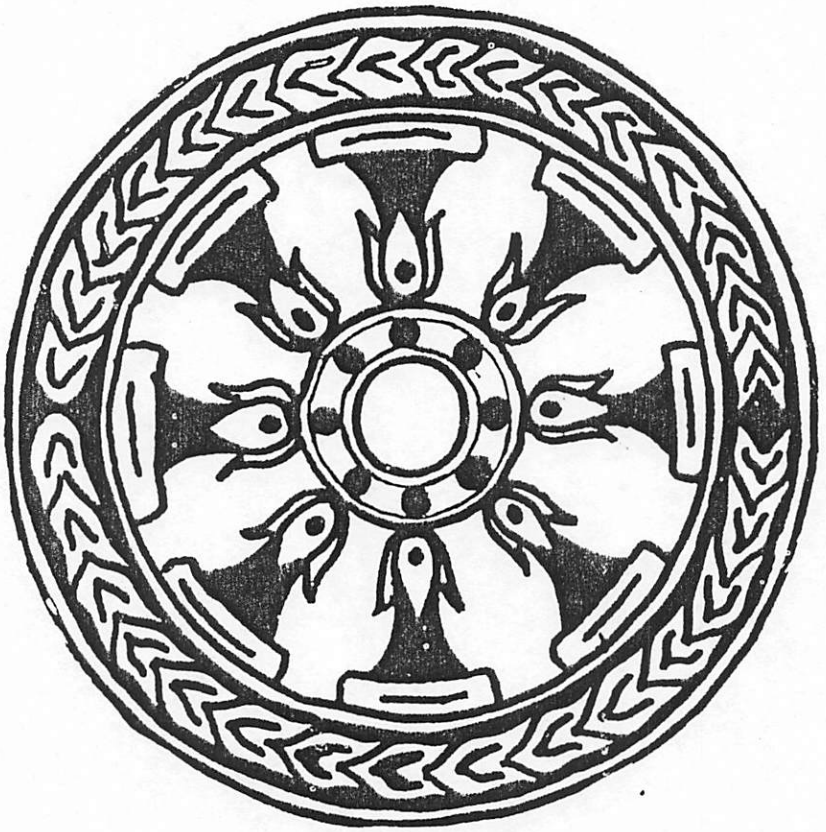
In the years Yuan-yeu of the Sung (A.D. 1086 - 1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: 'To-night I shall pass over to the Realm of Amita' (Buddha). The same night a balsamic odor filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady:' Yesterday my deceased companion appeared to me in a dream and said: "Thanks to the persevering supplications of our dear mistress, I am become an inhabitant of Paradise, and my blessedness is past all expression in words." '

In his book, "A Priest and His Disciples" Hyakuzo Kurata writes: " I have fortunately acquired the eyes to see; eyes with which I now can see the various forces which make my life possible."

"Make my Teaching your light! Rely upon it; do not depend upon any other Teaching. Make yourself a light. Rely upon yourself; do not depend upon anyone else."

Sakyamuni Buddha

THE MAHABODHISATTVA IN INDIA



"Avalokiteshvara is thought to be an emanation of Amitabha. It is said that after deep meditation, Amitabha causes a ray of white light to turn into Avalokiteshvara, a Great Bodhisattva of Compassion, for the purpose of helping all suffering beings . . . ".

His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi the Dhyani, and Bodhisattva, Chakna-Padma Karpo, "he who holds a white lotus." His other name is Chantong, "he of the thousand eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms are readiating from his body like a forst of rays. Another of his names in Sanskrit is Lokapati or Lokanatha, "Lord of the World": and in Tibetan Jigten Gonpo, "Protector and Saviour" against evil of any kind.

Padmapani (Avalokiteshvara) becomes, in China, in his female aspect, Kwan-Yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birthdays" of these Dhyanis - Amitabha (the A-mi-to Fo, of China), included: e.g. on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month.

Like Avalokiteshvara, Kwan-Shi-Yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appelation he has been known from the earlest times. The Secret Doctrine teaches that: "He who is the first to appear at Renovation will be the last to come to come before Reabsorption (Pralaya)."

The Kin-kwang-ming-King, or is "Luminous Sutra of Golden Light."

Kwan-Shi-Yin is Avalokiteshvara.

He is "Self-Manifested."

Above his statue there appears the inscription Pu-tsi-k'iun-ling, "the universal Saviour of all living beings."

In a temple of P'u-to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (Kalahamsa), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas, the Regent of a star called the "Star of Salvation." In his third transformation Kwan-Yin is the informing Spirit or Genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitabha Buddha, or Gautama.

I, the Bodhisattva Avalokiteshvara, was encouraged by the Buddha Avalokiteshvara to begin seeking Enlightenment.

I was taught to begin practicing by concentrating my mind on the true nature of the Transcendental Hearing, and by that practice I attained Samadhi.

As soon as I had advanced to the stage of Entering The Stream I determined to discard all thoughts discriminating as to where I had been or where I was.

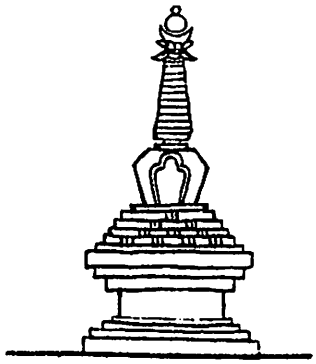
Later I discarded the conception of advancing altogether, and the thought of either activity or quietude in this respect did not again arise in my mind.

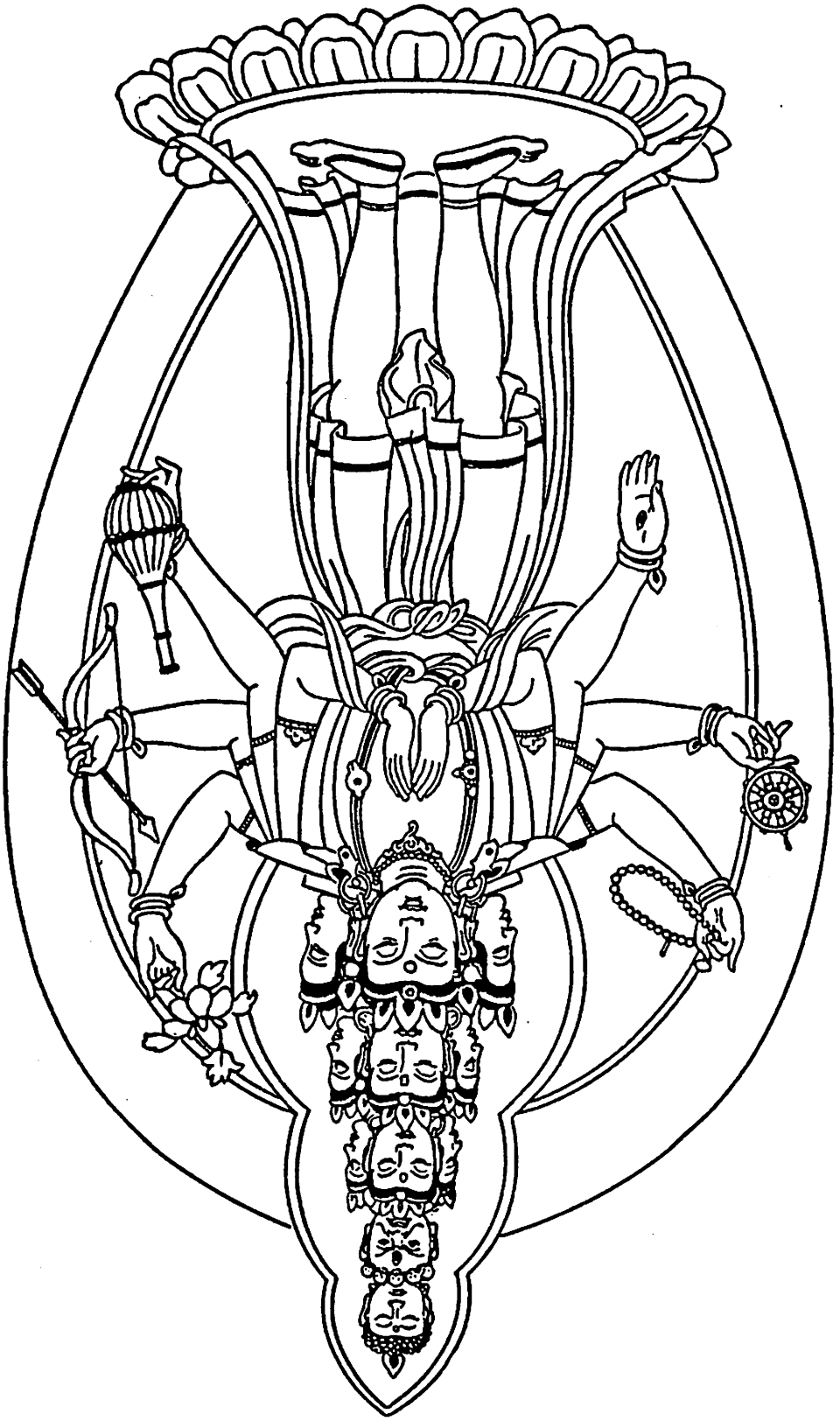
Continuing my practice, I gradually advanced until all discrimination of the hearing nature of my self-hood and of the intrinsic Transcendental Hearing was discarded. As soon as there ceased to be any grasping in my mind for the attainment of intrinsic Hearing, the conception of Enlightenment and Enlightened Nature were all absent from my mind.

When this state of perfect emptiness of mind was attained, all arbitrary conceptions of attaining to emptiness of mind and of Enlightened Nature were discarded.

As soon as all arbitrary conceptions of arising and disappearing of thoughts were completely discarded, the state of Nirvana was clearly realized.

The Surangama Sutra





"A hero with Bodhi-chitta takes upon himself the burden of others".

"It is neither possible nor necessary to attempt an adequate exposition of the doctrine of Bodhisattva within the limits of this enquiry - the stages in the history of the bodhisattva concept - from the Boddhisattva (singular) or the Jataka of the bodhisattva (collective) on the eve of Mahayana's migration to Tibet - with its ever expanding contents and facets belong to the field of religion and philosophy. Facts precisely necessary for an understanding of Bodhisattva as an institution in the Samsara are culled here from the Indian context. Etymologically, a bodhisattva is an Enlightenment - Being, as Gautama himself was in his numerous previous lives (Jataka, aspiring to Bodhi). In Mahayana a bodhisattva could be either celestial or terrestial and in each category there could be many, as in a way all bodhisattvas in different categories and grades were phantom or apparitions (Nirmanakaya) of the Absolute (Paramartha or Bodhi) - a bodhisattva feels the joys and sorrows of others as his own; he loves and guards others as he loves and guards himself; he identifies with the poor and the lowly. A bodhisattva's resolve is of great use in the Samsara or material world - the grant of refuge is further emphasized as one of the five constant duties of a bodhisattva - the resolve of the bodhisattva is the foundation of all material and moral good, the annihilator of all poverty and refuge of all beings.

"May Lokesvara protect you as he sits
surrounded by his mass of rays,
on Mount Potalaka, which echoes
with the roar of its deep caves;
who is like the moon within the mass of waves
churned in the Sea of milk by the mountain Mandara,
and unwavering because of its great speed".

Jnanasrimitra, composed in Bengal, 1650.

In the concluding chapters of the Saddharmapundarika, Avalokiteshvara is a prominent bodhisattva . . . faced with any danger, fire or water, monster or demon - fall from the precipice or hit with thunderbolt, hosts of armed enemies or swords of executioners, witchcraft or fell disease . . . the mere invocation will be rescued by Avalokiteshvara. His Compassion is not a passive virtue - he is full of dynamism - he is unwavering because of great speed. To the afflicted mortal, he is the jewel of the bodhisattva, he is the Sangha (Bodhisattva-Gana) Ratna . . . he absorbs all the virtues, powers, functions and perogatives of the other bodhisattvas, because he is the Lord of Mercy".

OM - is the body of all Buddhas
AH - is the speech of all Buddhas
HUM - is the mind of all Buddhas

"The earth is luminous with beauty
The air is vibrant
With celestial harmonies".

"The life of man is like a flash of lightning
in a dark sky".

""Listening to the Dharma, we must listen as a Deer who suddenly hears the crackling of a twig".

THE METTA SUTTA OF LOVING-KINDNESS

Whoever seeks his welfare to improve,
Desiring vision of the Perfect Peace,
He should live nobly, gently in his speech,
Obligingly, honest, humble in his deeds.

Living contented, satisfied and free
Because his choice is for simplicity;
Tranquil his sense, thoughtful and aware,
Mild and not covetous in need and deed.

So he must refrain from any action
That gives the wiser reason to condemn:
May every being live a life secure
And may they always dwell in happiness.

May all the living beings that there are
Those that are stationary and those that move,
The long, the great, the medium and the short,
All creatures that are weak or otherwise.

Beings visible and invisible,
Dwelling so near and those that dwell so far,
All that are born and those which wait for birth,
For always may they dwell in happiness.

There is no place where one may cheat another,
Nor hold another being in contempt;
Let none to wrath or anger ever yield,
Nor ever suffering wish to anyone.

As her only child, a mother protects,
If need be at the cost of her own life,
So should we develop a boundless love
To each and every being that exists.

Develop thus the mind in boundless love,
Tranquil and free from hate and enmity,
Projecting love to all and each that lives,
Extending it above, below, around.

Whenever one walks, stands, sits or lies;
Alert with zeal and mindfulness controlled;
He shall be known to all the wise and called
He who has attained the Highest State.

When virtue and clear vision are supreme,
And wrong and evil views brought to an end,
Attachment to the senses will have passed,
And rebirth in the womb is known no more.

THE TEN PARAMIS OR PARAMITAS

1. May I be generous and helpful. (Dana - Generosity)

2. May I be well-disciplined and refined in manners. May I be pure and clean in all my dealings. May my thoughts, words and deeds be pure!
(Sila - Morality)

3. May I not be selfish and self-possessive but selfless and disinterested! May I be able to sacrifice my pleasures for the sake of others! (
(Nekkhama - Renunciation)

4. May I be wise and be able to see things as they truly are. May I see the light of Truth and lead others from darkness to light. May I be enlightened and be able to enlighten others. May I be able to give the benefit of my knowledge to others! (Panna - Wisdom)

5. May I be energetic, vigorous and persevering! May I strive diligently 'till I achieve my goal! May I be fearless in facing dangers and be courageous to surmount all obstacles. May I be able to serve others to the best of my ability! (Viriya - Energy)

6. May I ever be patient! May I be able to bear and forbear the wrongs of others. May I ever be tolerant and see the good and beautiful in all at all times and in all places! (Khanti - Patience)

7. May I ever be truthful and honest! May I not hide the truth to be polite! May I never swerve from the path of Truth! (Sacca - Truthfulness)

8. May I be firm and resolute and have an iron will. May I be soft as a flower and as firm as a rock. May I ever be high-principled!
(Adhitthana - Determination)

9. May I ever be kind, friendly and Compassionate! May I be able to regard all as my brothers and sisters and be one with all! (Metta - Loving Kindness)

10. May I ever be calm, serene, unruffled and peaceful. May I be well-balanced in mind. May I have perfect equanimity. (Upekkha - Equanimity)

SOME OF THE INDIAN NAMES AND FORMS OF THE MAHABHODISATTVA

Avalokiteshvara
Brahman or Ishvara, or Padmapani (The Lotus Bearer), these three are considered the same, but with different aspects. See p for more details.

With eleven heads and twenty-two arms standing

With eleven heads and one thousand arms

Amoghapasa — with one head and twenty arms, seated.

Blazing Dragon of Wisdom

Bright Star — Son of the Dark Space

Ekadasamaka

First Lord — who has mind-born Sons

Golden Dragon

Guhyasadhana-Avalokiteshvara (Tib. Jig-rten dbana-phyua asana-grub)

Halahalalokeshvara
with three heads, six arms and a third eye in each face

Harihariharivahanodbhava
with one head, six arms and seated on Vishnu

Lokesvara (Tib. Jig-rten mgonpo)

Mayajakranaryava Lokiteshvara
with five heads and twelve arms

Merciful Lord Avalokiteshvara
with eleven heads and eight arms, standing

Namasangiti
with one head and twelve arms, seated

Nilankantharyavalokiteshvara
seated on an Antelope skin, hands in Dhyana mudra

Padmanartesvara
with one head, eighteen arms and standing in the dancing attitude

Sadaksari-Avalokiteshvara
(Guardian deity of Tibet) with one head and four arms

Sambhakaya Avalokiteshvara

Simhananda Voice of a Lion

Sitatapatra with eleven heads and twelve arms

Sitting Dhyanasana A very early form of Avalokiteshvara

Tantric-Avalokiteshvara
with four heads and twenty-four arms

Avalokiteshvara is thought to be an emanation of Amitabha. It is said that after deep meditation, Amitabha caused a ray of white light to turn into Avalokiteshvara, a Great Bodhisattva of Compassion, for the purpose of helping all suffering beings. Avalokiteshvara is considered the most important Bodhisattva in the world, until Maitreya comes.

The many heads and hands show the great spirit of Compassion in Mahayana Buddhism.

In the Vajradhvaja Sutra, Avalokiteshvara says:

> "And I take upon myself the burden of all suffering. I am resolved to bear it. I do not turn back. I do not flee. I am not faint-hearted, because I must at all costs take upon me the burden of all creatures."

The at ease posture (pensive posture) signifies reflective contemplation.

Avalokiteshvara personifies great compassion (Maha-karuna).

SOME OF THE NAMES AND FORMS OF THE MAHABODHISATTVA

Avalokiteshvara (Skt.) . . . . . Avalokiteshvara (Stirrer of the Pit of Existence)

Avalokiteshvara (Chenrezi: "Chuchik Zwal" . . the eleven headed, called the one thousand armed Chenrezi

Avalokiteshvara (Chenrezi: "Om Mani Padme Hum" "The Greatly Merciful One"

Ariya Tara Dolma (Mother of Compassion) in the green form - Aeeohoo (the blazing Dragon)

The Bodhisattva Dhyan Chohan - The Bodhisattva Chakna Padmo Karpo (he who holds the white lotus)

Chantong (he of the one thousand eyes) - Chenrezi Vanchug - Chenrezi the Dhyana (two armed)

Chenrezi (Khorwa Dongtuk) - Dhyani Chenrezi - Dorge-Jig-je (Vajra-Bhairava- fierce aspect of Dragon of Wisdom)

Chenrezi - Dolma, the Mother of Compassion - Drolma (White and Green)

Forest Dolma - Divine Mother, in her green form (Dolma of the Acacia Forest)

Goddess of Mercy - (the Divine Voice) - Great Pitier (ancient Chinese) Jigten Gonpa

Jo-vo-thugs-rje-chen-po (Great Compassionate Lord Chenrezi) - Gompo Chag Druk (fierce manifestation)

Kannon Sama - Kannon San, Kwannon, Kwannon Bosatsu, Juichimen Kannon, Yumetage Kannon

Kudara (Paekche Kannon) - Nririn Kannon, Kumen Kannon, Kwanzeon, Kwanjizai Bosatsu (Japanese)

Kwan-Yin (He who assumes any form at pleasure, in order to save mankind - Kwan-Shi-Yin (Star of Salvation) - Kwan-Yin-Tien (the melodious heaven of of sound - the Divine Voice) - Pu-tsi-K'uin-ling (the Universal sermon of all living things) - Kin-Kwang-ming-King (the luminous Sutra of the golden Light) - Chinese

Lotus Bearer - Lokopati (Lokanatha) - Padmapani Chenrezi - Protector of Tibet
Spyan-ras-gzigs - way of pronouncing Chenrezi - Chen-ra-zi

Bright Space, Son of Dark Space
Red Chenrezi - in the form of Gyalwa Gyamtso

FORMS:

Early form - sitting Dhyanasana - Padmapani (The Lotus Bearer) - Simhanada (Voice of a Lion)

As Buddha (Dhyanasana) - Trailokyavasamkaralokesvara (a third eye, on red lotus asana)

Nilankantharyavalokiteshvara (seated on antelope skin, Dhyana Mudra) - Sadaksari - one head and four arms

Harihariharivahanodbhava - one head, six arms, seated on Vishnu
Namasangiti - one head, twelve arms, seated.
Padmanartesvara - one head, eighteen arms, standing : dancing posture
Amoghapasa - one head, twenty arms, seated
Tantric Avalokiteshvara - four heads, twenty four arms
Mayajalapranaryava Lokiteshvara - five heads, twelve arms
Merciful Lord - eleven heads, eight arms, standing
Sitatarpatra - eleven heads, twelve arms
Aryavalokiteshvara - eleven heads, twenty two arms, standing
Aryavalokiteshvara - eleven heads, one thousand arms

There are many, many other names and forms. I would deeply appreciate your list or new names, or corrections of any errors I may have made (for which I ask your pardon).

All forms of the Mahabodhisattva, all aspects taken, are the Powerful, Beautiful and Wonder-working Compassion of Buddha - of Infinite Truth itself.

Long, long ago in the place we now call Nepal there was a beautiful, crystal clear lake. In this lake lived many Nagas or Snake Kings. Deep golden Lotus blossoms floated here and there in the waters and sometimes colorful flames of fire would rise like large fire-crackers, bursting into the air. Today, those who are living at the beautiful city of Kathmandu would be most surprised to know that their lands and homes was such a mysterious lake. And they would be even more surprised to know how the lake changed into land.

It was this way. One day the Noble Bodhisattva Manjusri, the Bodhisattva of Wisdom happened to travel by this lake, along with many of his most faithful followers. If you or I could have been there, we could have heard them chanting AM AH RA PA TSA NAH DHIH over and over again, in respect to their teacher.

Manjusri thought, "Humans could live here and grow food, if the snakes would be willing to share the space." Thinking in this way, Manjusri took his sword of Wisdom and cut a big hole in one end of the lake. At once the water began to pour out and wind down hill towards the dry, rocky valley.

But the snakes were very angry and decided to build a dam to keep the waters from draining out. They worked day and night until the water stopped leaking away.

In the meantime, Avalokiteshvara came by and saw what was happening, and thought, " I will make a small lake for just the Snakes in another place. Avalokiteshvara spoke to the chief Naga or Snake, and took them all there This pleased the Snakes very much.

Avalokiteshvara made a large Conch shell and put it on top of what was now a hill (a mound of earth) to make the snakes happy. So, in this way the humans and the snake kings both had homes and lived happily, each in their own ways.

MADHYAMAKAVATARA TEACHINGS

In the Madhyamakavatara Teaching of Nagarjuna there are long, detailed sections explaining the step by step, stage by stage of entering in the bodhisattva path.

It is shown how anger, lust, attachments, each with its own stage of being dropped, must be mastered. Malice and hatreds have to be overcome, step by step.

All of this calls for the greatest amount of PATIENCE to be developed.

These above points are crucial as one attempts to step upon the lowest rung of Bodhisattva ladder.

The Madhyamakavatara also tells of the vast powers of a great being, such as a Mahabodhisattva. For example such a one is able to do even a hundred or more different forms of meditation, all at the same time. Ot to shake a hundred worlds all at once. There is POWER only to be understood fully by another such being or by the Buddhas.

This great teaching of Nagarjuna's also shows, step by step the many fallacies we have regarding the Truth of the Teachings.

There are fifty-one stages of Bodhisattvahood before becoming a Buddha. Along with overcoming of fetters, it is exceedingly important for those who CARE, even though still very weak in progress, to DEEPLY DESIRE . . . TO DEEPLY REFLECT UPON this path. It is exceedingly important to KNOW WHY WE WISH TO FOLLOW THE BODHISATTVA IDEAL.

There are those who wish to develop these ideals because:

they feel moral codes are the ultimate end.

they feel others will like them better, if they practice some sort of codes.

they feel that it is the "IN" thing among their friends.

they feel it is safer, that is they want to be on the safe side.

they feel that it is vital to care about all beings and know the best ways to care and follow through on giving for the sake of all that live.

then there are those few who feel a genuine deep faith in the Teachings and wish with all their hearts to express their thankfulness in the best ways possible - through helping others.

These have come to at least partially understand that there are things and only in this universe are unchanging - totally reliable and eternal -

The LOVE, WISDOM, COMPASSION OF THIS ETERNAL TRUTH PERVADING ALL.

THOUGHTS ON PLANET EARTH, GODS AND LIVING BEINGS

"THE GREAT ONES DO NOT CARE WHETHER THE ENTIRE UNIVERSE CAME INTO EXISTENCE BY A WORD OR A COMMAND, OUT OF NOTHING; OR WHETHER IT ALL CAME INTO EXISTENCE AS A PROJECTION FROM A CREATOR . . . . . IT MAY BE THAT WORLDS APPEAR AND DISAPPEAR LIKE BUBBLES ON THE WATER OF AN INFINITE OCEAN . . . . . OR IT BE THAT UNIVERSES APPEAR AND DISAPPEAR LIKE A TORTOISE EXTENDING HIS FEET AND THEN DRAWING THEM BACK INTO HIS SHELL AGAIN. THERE IS A FAR MORE IMPORTANT POINT . . . THE TASK OF LIBERATING BEINGS FROM BONDAGE." FROM SUFFERING AND TO NEW HAPPIER REALIZATIONS.

THIS IS THE PATH OF THE BODHISATTVA - THE BODHISATTVA IDEAL

Though Sakyamuni Buddha said:

"ALL THAT WE ARE IS A RESULT OF WHAT WE HAVE THOUGHT."

And the renowned scholar of the second Century, Nagarjuna said:

"LIFE IS BUT A FLASH OF LIGHTNING, A BUBBLE, A SPECK OF DUST IN THE EARLY MORN . . ."

It has taken a long, long time for us to come anywhere near to realizing even a small part of the above sacred words.

Thinking of our fragile little Planet, it has born up well under the use, the abuse and destruction of billions of years. We wonder if it was destined to have stayed strong through these long ages - or does it have a time to live and a time to die? At any rate WE THANK PLANET EARTH FOR ITS IMMENSE BEAUTY, ITS TREASURES, ITS PATIENCE AND NOURISHMENT.

If the UNKNOWN of Planet Earth has frightened beings during the ages with big and little explosions, with changes and weird storms, it is nothing compared to what we have done to it. It isn't the fault of Planet Earth that these beings have been puzzled,

fearful and angry.. Nor can beings be blamed for their very slow progress in discovering ways of life more logical, more COMPASSIONATE and conducive to the welfare of all living things.

Men have pondered for centuries, probably long before that most ancient of written literature, THE VEDAS, long before the technical Egyptians, or the fierce tribes who believed in an eye for an eye - about the meaning of life and the beginning of life and the beginnings of it all.

IT HAS BEEN WRITTEN

That there was an unknown FIRST CAUSE, for the coming into existence of our Planet. It has been written that there was a certain empty space amid the Universes. With neither sound, nor silence, nor forms, nor sky, nor water, nor birth nor death. When suddenly into this sleeping space came fierce, wild vibrations, flashing powers, fires, lightning with light and darkness crashing against another. Electricity emanated. Battles raged. Magnetism began which would continue throughout time, into all of this rapid movement. Though still other causes, the vibrations gradually became less violent and coolness took the place of intense heat.

THE RHYTHM OF PLANET EARTH BECAME STEADY, STABLE, CONSTANT. A LAW CAME INTO EFFECT. BEINGS BEGAN. THEY GREW AND CHANGED IN ENDLESS FORMS. CAUSE AND EFFECT BECAME A LAW OF PLANET EARTH. A LAW COMPLETELY LOGICAL, SOLID AND COMPASSIONATE. A LAW FOR ALL BEINGS ALL THINGS.

Eventually man stood on his own two feet and began to think. Here he was, primitive, unknowing of millions of things, such as the best way to live and behave towards the other creatures appearing before or near his eyes. It was a long slow process, frightening to say the least. (No wonder old fears still abound and men build more destructive weapons.)

We have somehow come to think of man as the end result, the net product of time and space, forgetting the hundred billion galaxies of the universe. We forget that the life of a human in comparison to the life of the cosmos, equals about ten seconds. At any rate, the billions of flying, creeping, crawling, leaping and walking creatures that inhabit planet earth are intertwined with us, whether we like or not. When we consider that of the eighty-four different kinds of living things, such as three million species of plant life - of the well over two million kinds of insects - of almost a million kinds of water animals, another hundred million kinds of birds and a half a million kinds of land animals, man would have to be extremely naive to consider himself the sole heir to all the goods of Planet Earth.

We try not to remember the many unkind ways in which one human has treated another and worse yet what we have done to the myriad of living creatures. It is useless now to grieve over the many old wounds of the past, such as:

"And then the Egyptians hid themselves on account of the swarm of the plagues alleged to have been brought on by Moses . . . they locked their doors after them and God ordered the Sulanuth (a sea monster) which was then in the sea, to come and go into Egypt, and the sea monster, SHE, went upon the roofs and undercovered the rafting and cut them . . . and stretched forth HER arm into the house and removed the lock and the bolt and opened the houses . . . and the swarms of animals destroyed the Egyptians and it grieved them exceedingly."

From Isis Unveiled:

"Therefore those few speculations on the material and spiritual universes, which they did put into writing, could not enable posterity to judge them rightly, even had not the early Christian vandals, the later Crusaders and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools. Cardinal Ximnes alone delivered to the flames in the Square of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors. In the Vatican Libraries, whole passages of the most precious and rare treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalms."

"Not a leaf, nor an insect crawls, not a ripple moves, but each motion is recorded by a THOUSAND FAITHFUL SCRIBES IN INFALLIBLE SCRIPTURES. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtain hung, to this moment, nature has been busy photographing everything. What a picture gallery this is. Eternity, thou pleasing, dreadful thing."
Addison

It is so easy to get confused over the many teachings, theories and our own big ideas. Maybe a little story will illustrate this:

Once there was a greedy Hawk. He didn't like to share any food. One day he had some especially delicious morsels of food and he thought: "Where can I hide this food?"

He searched and searched until he found what he considered a safe place. Afraid that he might forget, he began to wonder how he could find it. Looking about, he saw some large, white, fluffy clouds, directly overhead. "Ah," he said, "that is good. I'll mark the spot by those clouds." And he flew away happy with himself.

After enjoying the forest for an hour or so and circling way around, so no friends might follow he came to where he happily remembered his ingenuity. He looked up to the sky. He looked this and that way. He flew here. He flew there. There

were no white, fluffy clouds. They had moved far away and now only dark clouds filled the horizon.

There have been many, many legends and old beliefs in lesser gods, spirits, demons and devils. They were/are supposed to share in the birth, growth and destiny of the inhabitants of Planet Earth. These various beings are said to have created all forms of life, from the most beautiful to the most gruesome forms of life, intermingled forms and impossible to the imagination, all according to their own anger, desires, loves, needs and so on. There are endless stories on Spirits.

"These spirits pass their time in cheating and deceiving mortals, creating around them illusions and their greatest ambition is to pass themselves off as gods."

"The gods toss all into confusion, mix everything with its reverse, that all of us, out of ignorance, may pay them the more worship and reverence."

Regarding Gods, here is another story:

One holy man was telling another of his god, who was more powerful than all the others combined. And as an example this holy man used his magic powers and caused lightning to flash in various colors.

So the second holy man innocently asked,

"Can he do things like this?" With those words he made many hundred of big and little moons to float through the dark sky.

"Oh yes," answered the first holy man and he can do things like this too - so saying he used his magic and caused a tremendous heat wave that was as scorching as a fire.

The second holy man shook his head and said:

"Well my god can also do things like this," with that he caused mighty ocean water to roar and come to almost the spot where they were standing.

So it went, with each one trying to out do the other until at last they heard a POWERFUL VOICE SPEAK TO THEM ASKING - AND ARE YOUR GODS COMPASSIONATE? DO THEY CARE?

This Voice had such love, such profound Compassion that both holy men bowed their heads in reverence. Not another word was spoken for hours.

SOME SEEK THIS WAY, SOME SEEK ANOTHER . . .

Once there was a young man who had sought to know life through various means, such as are popular today. Eventually none of them worked and he became depressed. No matter what he tried, he didn't get the right answer. So one day it flashed into his mind, that he must surely be able to find a wonderful Teacher. Yes, he would find a wise, holy teacher who would answer all of his questions about life.

Then it dawned upon him that such a teacher would no doubt be meditating alone, probably on a mountain top.

So, with joy in his heart, he began to walk towards a beautiful nearby mountain. It was rugged walking but he didn't mind the struggle, for it would be so wonderful to behold a real teacher. How wonderful it would be! Answers at last!

He reached the top, which was a small, flat area. Reverently he began to look this way and that. A big smile swept over his face. He looked here, there, beside a giant old Pine tree - into hidden caves. He wound down a bit along the sides. His smile left. There was no one at all. Only the cool wind, only himself.

In great sadness, he cried out, "My Teacher, where are you?" At that moment an echo came up from the valley.

"Oh my teacher has gone down there," he said. Half crying, half stumbling, the young man went down, down to the foot of the mountains - across the valley, all about the valley. Again and again he cried out, "My Teacher, where are you?"

No answer - He only saw small valley creatures scurrying this way and that, in fright. "How could I have missed him?" So, once again he struggled to the top, only to meet silence and emptiness. Once again he came down and searched the valley valley. He became hoarse from crying out to his teacher. Time and again, as he called out, his voice echoed from above or below.

At last he fell into a heap, full of despair. But during this time, the Mahabodhisattva who hears all, heard his cries. The Mahadodhisattva filled his heart with hope. The Mahabodhisattva told him that TRUTH IS NEVER FAR AWAY AND WHEN ONE IS GENUINELY SINCERE AND TRULY WANTS TO KNOW, IT WILL COME AS THE MOST WONDROUS GIFT. ONE IS NEVER ALONE, NEVER DESERTED. TRUTH LIES WITHIN THE HEARTS OF ALL.

YOU SEE, THE MAHABODHISATTVA, THE VERY ESSENCE OF COMPASSION IS ONE TO EMBRACE.

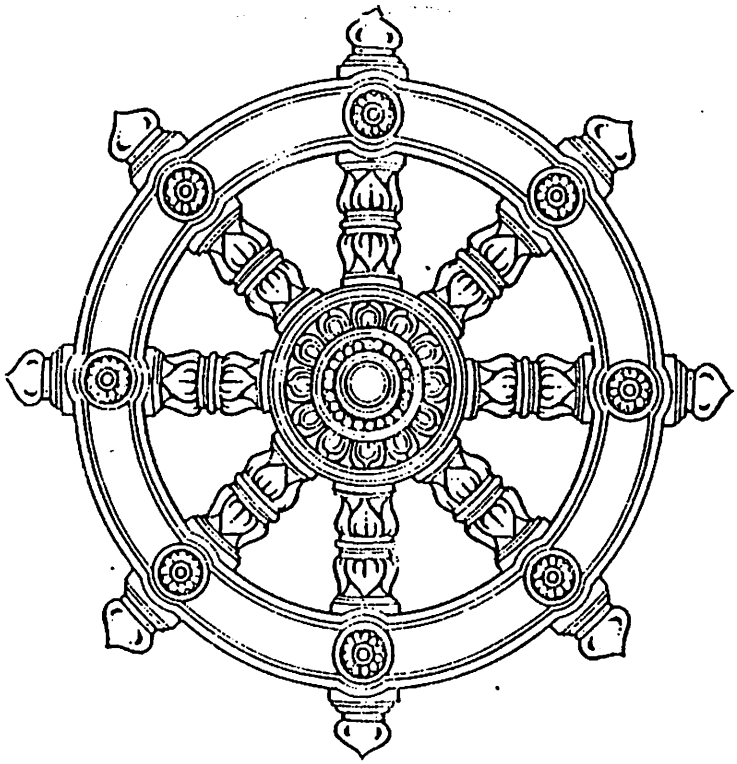
We could go on and on, for history is filled with many more examples of how one

human has treated another,but Ive decided to put aside these notes.Rather it is better to remember that during the ages, great spiritual teachers have lived in this world(ARE IN this topsy,turvy world right today) They have and do devote their lives and energy towards the welfare of all beings. They have given profound teachings,noble Commentaries, and excellent ways to guide men towards a life of Compassion.

To find such Teachers is exceedingly important. It is only the very wisde and very strong who can walk alone.

So,we take courage and cast aside the so called angry gods,jealous gods. We drop from our lives the preoccupation with busyness. We forget the many figments of our imagination and go to the Teachings which are truly Compassionate towards all living things,teachings which are logical,full of Wisdom and love.

As we leave this subject,remembering in our hearts that SACRED TEACHINGS ARE AVAILABLE we are encouraged Great Teachers,great books,will guide our hearts to the Bodhisattva ideal. And we listen very,very carefully and thankfully.



THE HYMN OF CREATION

"At that time there was neither nonexistence nor existence; neither the worlds not the sky, not anything that is beyond. What covered everything, and where, and for whose enjoyment? Was there water, unfathomable and deep. Death was not there, not immortality; apart from it, nothing existed. Darkness was there, wrapped in yet more darkness; undistinguished, all this was one water; the incipient lay covered by void. That One Thing became creative by the power of its contemplation. There came upon it, at first - desire, which was the prime seed of the mind - there were mighty forces, free action here and beyond - who knows when all this creation began . . . "
SO - Amida, all your names, all your forms, are to be revered and adored.

And remember . . .
"You may see stars at night in the sky but find them not when the sun rises; can you say there are no stars in the heavens of day? So, O man, because you behold not Buddha in the days of your ignorance, say not that there is no Buddha . . . men weep rivers of tears because a son is not born to them; others wear away their hearts with sorrow because they cannot get riches. But how many weep and sorrow because they have not seen Buddha.

> "The moon's form must be seen by one's own eyes - it can never be known through the ways of another . . . an eloquent voice, a stream of words, skill in explaining the teaching the learning of the learned; these bring enjoyment, but not freedom. The Supreme is free from name and form and art, from doubt and change - eternal, unfading, unstained - like the water I spread throughout the world; like sun I am marked by my shining, like the hills, I am everlasting - I am like an ocean without shores - let nature suffer changes thousands of times - these are mere commotions."

THE EARTH IS LUMINOUS WITH BEAUTY

THE AIR IS VIBRANT

WITH CELESTIAL HARMONIES

"To be adverse, to persecute, belongs by right to the first and cruellest "Adversary" of all the other Gods - Jehovah; not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, the "Adversary" of men. This dogma, based as it is on the third chapter of Genesis, is as illogical and unjust as it is paradoxical. For who was the first to create that original and henceforward universal tempter of man - the woman? Not the serpent surely, but the "Lord God" himself, who, saying, "It is not good that the man should be alone," made woman, and "brought her unto the man." If the unpleasant little incident that followed was and is still to be regarded as the "original sin" then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam of the first chapter to have been left either "male and female," or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the "agent provocateur," and the Serpent - only a prototype of Azazel, "the scapegoat for the sin of (the God of) Israel" the poor Tragos having to pay the penalty for his Master's and Creator's blunder.

"God paid for his own folly, for his wishing to see himself reflected in his image was no more than an act of folly. Why did he not remain in his eternal solitariness? But, to tell the truth, this folly on the part of God is the greatest mystery, and man, as long as he is what he is, can never solve it to his intellectual satisfaction. A divine communication or revelation is indeed for this purpose, which, however, will never come to one whose mind is clogged up with the idea of meum and tuum. Because it is these ideas that estrange one from God, because, the Shin devotee would say, they originate from the Self-power establishing an iron screen between God and his image. The divine folly will thus never be revealed to those minds possessed of the Self-power. "

THE LIFE OF MAN
IS BUT A FLASH OF LIGHTNING
IN A DARK SKY.

NAGARJUNA

THE MAHABODHISATTVA AS CONCEIVED IN JAPAN

"The Buddha of unhindered Light manifests itself as KANNON and appears as Seishi - the sutras states that Kannon clears away the ignorance and darkness of the multitude of beings and Seishi illuminates the long night of birth-and-death and brings forth true wisdom."

Shinran Shonin

THE BODHISATTVA IDEAL

Universal compassion is the hallmark of Mahayana Buddhism, and its finest expression is in the vows and examples of Buddhas and Bodhisattvas in the Mahayana pantheon.

As we all know, Amida Sama vowed to refuse complete enlightenment for himself until all other beings of the universe are enlightened. This vow gives him great power to aid humanity in its struggle for emancipation from ignorance.

In addition, Buddhas and Bodhisattvas in our brother-Mahayana sects express similar aspects of loving kindness toward all beings. For example, Jizo Sama, the figure which is always carved as a monk and which usually holds a staff, vowed that even if a man urinated on him, by that Karma relationship he would bring that man to enlightenment.

Kannon Sama, known in China and to many Westerners as Kwan-Yin, has such power to save people from harm that even if a man is pushed from the top of the steep mountain, when he calls upon Kannon Sama for help he will be suspended in the air like the sun.

Monju-sama, Dai-Nichi Nyorai, Yakushi Nyorai and many other Buddhas and Bodhisattvas, a total of ten by some counts, thirteen by others, all aid humanity in different ways.

To some scientifically educated Americans, those "gods" may seem merely ignorant superstitions. However, such persons are not truly educated in their own Western science of psychology, for the psychologist understands that Buddhist figures are key elements of the mind, or, as we would explain it, key aspects of our own Buddha-nature.

Of course, there are negative elements of the mind also. These lead us into gossip, greed and all the ego-gratification that entangles us so deeply in our own careless ignorance. Therefore, the way of the Bodhisattva is spoken of as an "ideal". The term "ideal" does not mean that the way is something lofty and beyond us, but rather that it is the best of several ways that we may choose. By consciously holding the Amida, Jizo or Kannon element of our mind, we allow all our ego-centric thoughts, images and aspirations to fall away.

Therefore, as sincere Mahayana Buddhists, we seek union with our own Buddha-nature. Such a union has, of course, been present from the beginning, but our bad habits of thinking prevent us from realizing this, and we must train ourselves to get rid of these delusions. The training process should be done in a particular way, according to the sect of our choice: The Nembutsu in Jodo-Shinshu, Zazen in Zenshu, the Mudra and Mantra in Shingon Shu, or "Namu Myoho Renge Kyo" in Nichiren Shu.

Thus, for Shin followers, the Nembutsu emerges as a device for inducing a certain deep state of mind, called Samadhi, in which a union with Amida Sama and an assurance of our future destiny is experienced. This union eliminates the delusions which have separated us from our Buddha-nature. Once united with Amida Sama, we can then work

with this mind for the enlightenment of all beings. Our action and his ideal will be identical. This kind of unity is often illustrated in Japanese art and folklore, where Bodhisattvas appear as ordinary people, dedicated to the welfare of all creatures.

Therefore, Buddhism can be meaningful for us only when we recognize that it really comes from within ourselves, not from a philosophical organization worked out in books. Without an experience of unity and assurance, we are left with mere intellectual faith, and that is only the shadow of religion. Let's forget the minutely elaborate and cleverly structured explanations, and devote ourselves once and for all to finding and then expressing our own deeply personal Bodhisattva mind.

Bruce Aiken

BUDDHA AND BODHISATTVA

Images of Shaka Nyorai (Shakyaminu Buddha), Yakushi Nyorai (the Buddha of Healing), Amida Nyorai (the Buddha of Infinite Life), and Kannon Bosatsu (the Bodhisattva Regarder of the Cries of the World) were produced in large numbers at different times in Japan. Images of Amida Nyorai were created in abundance from the Heian Period onwards.

Nyorai (tathagata) is one of the epithets given to a buddha, the ultimate level for one who has realized the truth of all things in the universe and works to save humanity. Generally, an image of a buddha is shown in a simple clerical robe and without ornaments. The image of the buddhas enumerated above all conform to this general rule.

Bosatsu (bodhisattva) refers to one who is working to attain the goal of buddhahood and means a person who teaches the masses. The rank of bosatsu also refers to the state of Shakyamuni before he attained buddhahood. Images of Shakyamuni as a bodhisattva also represents him as a noble before he left the home. (He was born a prince). He wears a crown and many ornaments.

In every era a large number of images of Shaka Nyorai have been sculpted because Shakyamuni is the founder of Buddhism. No Buddhist sect can disregard the image of Shaka Nyorai.

Since the introduction of Buddhism to Japan, many Japanese have placed great faith in Yakushi Nyorai (Bhaishajya-guru), the buddha who cures disease. Images of Yakushi Nyorai sculpted after the Heian Period generally show him holding a medicine jar in his left hand.

Amida Buddha (Amitabha) is the buddha who governs the Pure Land, believed to be somewhere in the west. Amida Nyorai is the principal buddha in Jodo Buddhism. The Japanese worshiped Amida since the introduction of Buddhism to their country. People's longing for the Pure Land intensified in the late Heian Period, a time of social tumult. Before long there arose belief that anyone could reach the Pure Land after death simply by praying to Amida or chanting his name. Amida images were in great demand, and that demand continued through the Edo Period (1603 - 1867). Consequently, images of Amida are among the most numerous.

Kannon (Avalokiteshvara) has the rank of a bosatsu. Images of Kannon Bosatsu attracted as many worshippers as those of the different buddhas, and at times even more. A large number of Kannon Bosatsu images have been sculpted since ancient times.

As aforementioned, one meaning of bosatsu is one who is training to become a buddha. While it may seem strange that a prospective buddha was sometimes worshiped more than a buddha there is a reason, which is found in the interpretation of bosatsu in Mahayana Buddhism. In this branch of Buddhism a bosatsu is treated as a buddha. In fact, he is a buddha who relinquished his buddhahood to descend to this world in order to relieve the suffering of humanity. Drenched in sweat and covered with dust, he never rests from his

mission of m ercy. So it is understandable that Kannon Bosatsu sometimes attracted more worshipers than the buddhas.

There are the various types of bosatsu. The Japanese have especially worshiped Kannon Bosatsu, because he embodies the merciful spirit stressed in Mahayana Buddhism. Kannon is an abbreviation of Kanzeon, which refers to a bosatsu who listens to the cries of people, understands the causes of their distress, and saves them.

Sutras explicitly state that Kannon Bosatsu, together with Seishi Bosatsu (Mahasthamaprapta), assists Amida. Kannon Bosatsu sits or stands at Amida's left according to the sutras, and those relative positions, are observed in the images of the Buddhist trinity. Actually, however, images of Kannon Bosatsu alone outnumber those of the trinity because of the people's deep faith in him.

According to the twenty-fifth chapter of the Lotus Sutra, popularly called the Kannon Sutra, Kannon saves the populace from seven great calamities, including a disastrous fire and flood, and keeps them from the three poisons of avarice, anger, and illusion. The sutra also says that Kannon assumes the shapes of thirty-three different beings.

The conception of Kannon as a transmutable bosatsu led to the creation of different images, such as the images of a Kannon with eleven faces and with one thousand hands. But among the many different Kannon images, the Sho Kannon (Arya-Avalokiteshvara) image, one of the oldest, is regarded as a basic.

THE BOSATSU OF COMPASSION

The Heian-Period statue of Kannon from the collection of the MOA Museum of Art mentioned in the beginning of this article is that of Sho Kannon. The image, including its topknot and pedestal, was carved from a single block of wood. In the center of the crown is a seated image of Amida, which indicates that the activity of Kannon Bosatsu is based on Amida's Compassion. The face of the Kannon radiates tenderness, and his rounded body gives the impression of soft skin. These are the features of Japanese Buddhist images.

Japanese sculptors of Buddhist images were still under the influence of China during the early Heian Period, when this standing image of Sho Kannon was sculpted. The high topknot and the well-ordered pattern in the drape of the robe are evidence of the strong Chinese influence. Nevertheless, the image shows signs of the nascent Japanese style of sculpting, which was greatly developed in the Fujiwara Era, or the late Heian Period. In this respect, the image is very significant.

The lines of the plump, rounded body and of the ornaments and robe are beautiful. The detailed sculpting of the ornaments and the robe is another fine point of the image. The standing posture with the hips slightly twisted to the left is superb and conveys an air of grace.

Kannon is conventionally represented holding a budding lotus blossom in the left hand.

The lotus is very meaningful in Buddhism. A lotus blooms innocently and beautifully though rooted in mud. For that reason, Mahayana Buddhism adopted the lotus to symbolize the teaching that with the help of a buddha's compassion and mercy, a person can achieve purity of mind even in this unclean world.

Whether seated or standing, a Buddhist image is generally on a pedestal modeled after a lotus blossom. Befitting the bosatsu of compassion, most images of Sho Kannon hold a lotus blossom, in addition to standing on a pedestal shaped like one.

The image of the Sho Kannon in the photograph is 89.2 centimeters in height. Including the pedestal, the image measures 102.8 centimeters. The image is particularly precious because it is one of the few extant Japanese Buddhist images minutely carved from a single block of spindle-tree wood, a popular technique of sculpting in T'ang China.

Other well-known images of this kind are the Nine-headed Kannon in Horyu-ji Temple in Nara and the Eleven-headed Kannon in Shinpuku-ji temple in Yamaguchi Prefecture. But each is a small statue about forty centimeters in height. The large size of this image of Sho Kannon sets it apart.

Presumbably, the Japanese modeled this standing image of Sho Kannon after imported Chinese Buddhist images. Reportedly, the image was enshrined in Enryaku-ji, the head templeof the Tendai sect, built in the late eighth century on Mount Hiei, one of the centers of Buddhist scholarship until the sixteenth century.

When we have compassion on others, we are freed from greed.
When we pity others, we are free from anger.
When we have joy at seeing others, we are free from suffering.
When we are indifferent to friend and enemy, we are freed from hatred.

Evil thoughts stay in our minds,just as a watch dog stays in the house of his master.
Good thoughts disappear as quickly as a deer running through the woods.
Evil thoughts are as indelible as letters inscribed on the stone.

ENMEI JUKKO JANN ON GYO

"Adoration to Kanzeon! Adoration to the Buddha!
To the Buddha we are related
In terms of cause and effect.
Depending on the Buddha, the Dharma and the Sangha,
(Nirvana is possible) which is eternal, ever blessed
autonomous, and free from defilements,
Every morning our thoughts are on Kwanzeon,
Every evening our thoughts are on Kwanzeon.
Every thought issues from the mind,
Every thought is not separated from the mind."

"Adoration to Sakyamuni Buddha who is our master;
Adoration to Kwanzeon the Bodhisattva, who is the
Great Compassionate and pitying One, ready to save
beings from afflictions."

(GREAT VOWS FOR ALL)

"However innumerable all beings are,
We vow to enlighten all;
However inexhaustible our delusions are,
We vow to extinguish them all;
However immeasurable the Dharma Teachings are,
We vow to master them all;
However endless the Buddha's Way is,
We vow to follow it."

"The Buddha-Nature jewel of morality
Is impressed on the ground of my mind,
And my robe is the dew, the fog, the cloud
and the mist."
"A hundred thousand demons open their mouths
to no purpose."

COMMENTS ON COMPASSION

"Compassion is a powerful force that brings all things together." Compassion is a communication of the human hearts. It establishes the true relationship between person and person and nation and nation. Compassion is the basic principle of Buddhahood. Without compassion there is no Buddhahood. In compassion there is no thought of higher or lower, fortunate or less fortunate, rich or poor, good or evil. Compassion transcends all professional, sexual, class or racial differentiation, even the distinction of animate and inanimate: it is the true experience of oneness."

Bishop Tsuji

"The word "Compassion" is often heard in our churches. All of us feel that we know what the word means. We have heard the minister often speak on the subject. Yet, in truth, "Compassion" is a word which is not readily understood in the personal level. At times, as we listen to the sermons, we hear that compassion is placed within the magnitude of Amida Buddha's virtue, therefore, we have difficulty understanding. We cannot relate to it. At other times we are told that we cannot be compassionate because of our humanness, therefore, we leave it alone. The question remains, how can man relate to Compassion?"

"In order to really understand the meaning of Amida Buddha's Great Compassion we must do something for others. In this way we see something of ourselves and at least begin to understand the meaning of Great Compassion. It is important to continually try to be compassionate and to continually reflect on our own actions."

"Yes, it is easy to say: 'be compassionate', but it is not an easy thing to be compassionate!"

Reverend H. Yamaoka

Then the question arises, how does one cultivate, nurture, and extend Compassion so that a harmonious Sangha, the true experience of oneness, may exist, expand and grow? It may be related through the awareness of self, the awakening of man's own true nature, which means to see a little of oneself that one never noticed before. Or, as it is expressed through the words, Namu Amida Butsu. Through my personal experience, to be compassionate or to try a little act of compassion is very difficult. All the more the compassion of Amida Buddha becomes very important. As Shin Shu Buddhists we must first appreciate the emphasis that Shinshu makes on the compassion of Amida Buddha. The Buddha said," Your suffering is my suffering; your happiness is my happiness."

Thus, it is through the awareness of self and the simultaneous awareness of the compassion of Amida Buddha, Amida Buddha is the living compassion, that there is total identification of one's life with another. Compassion is never ending and forever unfolding, an experience that never stops until all beings and all things exist in harmony.

Darryl Yagi

Any brief moment, any time at all that one could use as an opportunity for Dharma practice, one must use.

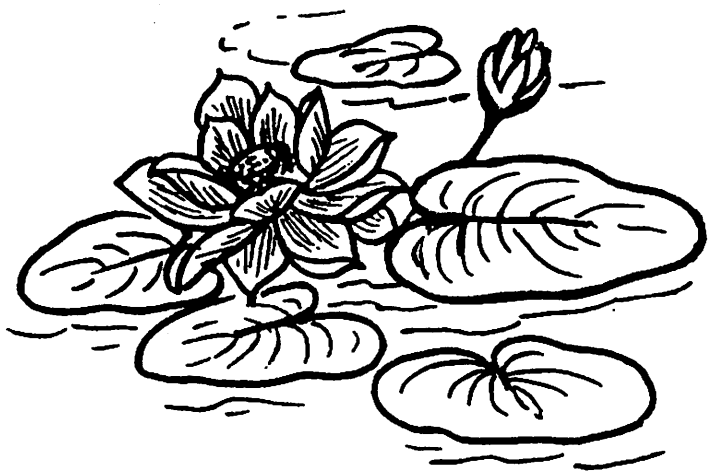
The Bodhisattva is completely pure and spotless, working incessantly and wholeheartedly for the benefit of beings. Not for a moment is there any hesitation or doubt, as these obstacles have been transcended. The ways of a Bodhisattva are gentle, since all harmful actions and indulgences have been abandoned. Not only are harmful deeds themselves eliminated in a Bodhisattva's life, but also the creation of causes of future harmful situations. Work is done solely for the benefit of other beings, not only in direct deeds, but in laying the foundations for future benefits to accrue. When these Bodhisattvas initiate work, then, they are able to cause immeasurable benefit towards beings, and they do so manifesting fearless generosity without doubts or expectations, like the great Bodhisattva of Boundless Compassion, Avalokitesvara, or the Bodhisattva of Boundless Power, Vajarapani, and so on.

Without the experience of the fullness of compassion, even if one claims to have realized emptiness, Shunyata, it does not have any significance.

A huge mansion is on fire. There is only one door which leads to safety. Many people - men, women and children - are playing in the mansion and only a few of them are aware of the danger of the fire. Those few who are aware of the danger try hard to find a way out. The way is long and tricky. They finally get out of the mansion through the heavy smoke and while breathing in the fresh open air again, they are so delighted that they just lie on the ground and do not want to do anything more. One of them, however, thinks differently. He remembers that people are still in this mansion and are not aware of the danger of the fire and that even if they were aware they do not know the way that leads to the door. So, without considering his own fatigue and risk he goes back into the mansion again and again to lead the other people out of this dangerous place.

This man is a Bodhisattva.

It should be pointed out here that such compassion is not superficial but is deep and fathomless. It has no prerequisite such as "because I like you" or "because you obey me". It is nondiscriminative and unconditional. Such compassion and love arises from the direct experience of Sunyata, the state of perfect harmony, of perfect equality, and of no attachment of whatever nature.



COMPASSION

THREE TYPES OF COMPASSION

1. Limited Compassion - The compassion that arises from tangible causes and conditions. For example the limited compassion that arises from the relations of parents, husband and wife, brothers and sisters, between master and pupil, the country. We arouse in our hearts that love and compassion because of some tangible relations.
   However this compassion is limited in that there must be present some tangible concrete cause and conditions and the compassion is only present when this evidence is present.
   When Amida Compassion is explained in mother toward her child we are expressing his love in a example of limited compassion.

PART COMPASSION (PARTIAL)

2. Compassion of Buddha as shown by the different Bodhisattvas. It is a limited kind of compassion practiced by the Buddhist in order to attain Buddhahood. They try to have pity, suffer with and spiritually for beings in this life. This compassion is aroused because of the teaching by those who are have a little of the enlightenment and not complete enlightenment.

GREAT COMPASSION OF AMIDA

3. This compassion is limited to Amida and is aroused not by causes and conditions such as the above two examples but is a unconditioned compassion. It moves without any relations or partiality. This Great Compassion of the Buddha saves all people by any and all means from this great ocean of life and death and leads them into the highest blessedness. Because of His Power being so great and His aim so clear, no contradictions or limitation arises in His Compassion. It is a absolute non-discriminating Compassion.

GENERAL DEFINITION OF COMPASSION

Compassion means to waken within oneself a feeling of mercy and love towards an object or person. We often witness this feeling in a mother towards her child. The child never begs his mother for her love. It is the self-nature or motherhood to live and to protect her helpless child. Now her love is not given equally to other children as she does to her own. When other children are in distress do you think she will risk her life to save them as she will her own child. Although a mother's love towards her child is the purest example of compassion within our world, we find, as we notice

her love is limited to her child. Furthermore this love has a degree of intensity and variation, according to the situation that the child faces. That is at certain times her love may be very strong and on another occasion very weak. In this we see the limited compassion and the Great Compassion.

BODHISATTVA IN THE MODERN WORLD

I. The Infinite Concern is - one who has concern in welfare of all beings.

A. Who is a Bodhisattva? "One who sees the world with pity"; "One who hears the cries of the multitude". (Kannon, Kuan Yin, Avalokitesvara)

B. Traditional definition: "Inward, to seek bodhi; outward, to save suffering humanity"; "Self-benefiting; benefiting others".

C. The concern is Oneness
1. Ethics of non-duality
a. self and others are the same
b. the self always puts himself in shoes of others

2. Meanings of love
a. Eros and Agape (western)
b. Kama (desire)
c. Karuna (compassion)

II. The Quest Within

A. The Tao-ch'o (Doshaku, 562 - 646) In the age of the Degenerated Period. Tao-ch'o turned his infinite concern for suffering humanity and the corrupted Buddhist Church into an inward quest for peace and stability. For his outward harmony was an expression of inward harmony.

B. The basic-world view of Buddhism:
1. The pluralistic universe and the concepts of Yuishiki (Vijnaptimatrata)

2. The concept of Ten Realm (six worldly and four holy)

C. Shinran's idea of compassion

"No matter how much pity and love we may feel toward sentient beings in this life, our compassion fails in the end, for as you know, we cannot help them as thoroughly as we would like in this world. Therefore, it is the recitation of the Nembutsu alone that remains as the eternal Compassion".

Tannisho, Chapter IX

III. The Great Contradiction

A. The contents of faith as defined by Shan-tao (Zendo, 613 - 681)

1. To deeply believe in the evilness of this blind self, wandering from life to life, not knowing the way of deliverance.

2. To deeply believe in the saving vows of Amida Buddha whose pure compassion is boundless and is directed, especially, to the blind and evil.

B. Nembutsu as defined by Shan-toa

1. "Namu" is the reliance on the part of the faithful follower.
"Namu" is also the calling of Amida to man; it is saying 'come as you are'.

2. "Amida Buddha" gives us all his merits, so that his accumulated practice is transferred to us for our ultimate enlightenment.

C. The Infinite Concern reversed: The reality of the myth - Dharmakara Bodhisattva and Amida Buddha

D. Shinran's Understanding:

"Into Amida's ocean of wisdom
Like water, my thoughts
Both good and evil, flow
To become the heart of Great Compassion"

Shozomatsu - Wasan

IV. The Rhythm of Naturalness

A. Unclouded vision of things as they are (tattva-darsana, yathabhutanana-dassana): Satya, origin of word "truth"

B. Shinran's concept of Naturalness (jinen - honi)

C. Naturalness: a compassion rooted in Emptiness:

"The notion of Emptiness engenders Compassion.
Compassion does away with the distinction between "self" and "other". The indistinction of self and other renders the service of others effective".

Milarepa, Tibetan saint

V. The Maitreyan Path

A. The concept of the "unexpected friend" in Larger Sukhavati-vyuha Sutra.

B. The Maitreyan ideal as formulated by Charles Morris

C. The footsteps of Maitreya

1. Four Embracing Good (catur-samgraha-vastu)
   a. embracing by giving (dana)
   b. embracing by loving words (priyavadita)
   c. embracing by beneficial acts (arthacarya)
   d. embracing by identification (samana-arthata)

2. Four Boundless Act (catur-apramana)

   a. boundless friendship (maitri)
   b. boundless compassion (karuna)
   c. boundless joy (mudita)
   d. boundless discarding (upeksha)

D. The Ideal Sangha

"Go ye now, O bhikkhus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Spread the doctrine which is glorious in the middle, and glorious in the end, in the spirit as in the letter".

SBE X1X, 1297 f.

V1. The Critical Spirit

A. The basis: from the aspect of the Absolute
"There is, O monks, an unborn, unoriginated, uncreated, unformed. There would be no escape from the world of the born, originated, created, and formed".

Udana, Patalagami

B. The Preservation of value (Buddha-nature)

1. Buddhists in America must criticize the social mores, institutions, and thinking of this country which tend to stifle the development of value.

2. Likewise, Buddhists must take a stand on international problems and ideologies which threaten the destruction of life.

3. The parable of the Four Travelers

V11. Who is a Bodhisattva? YOU

A. The dialectic of wisdom (prajna) and compassion (karuna). "The quest for Buddhahood is the very compassion which saves suffering mankind".

B. Symbolism of the Twelve Guardian Warrior in Buddhist Art.

KANNON or KWAN YIN

No matter what posture she finds herself, she is always the incarnation of beauty, grace, peace and mercy. Her face is as bright and reposed as the full moon which has a caressing effect upon the beholders. Under her well proportioned eyebrows, slender and graceful as willow leaves, there appear her half-closed eyes sparkling with the light of transcendental wisdom and all-embracing compassion. This is the reason she is generally regarded as the paragon of Chinese beauty and grace. It is the highest compliment to be paid to a Chinese lady when people say she is the replica of Kuan Yin.

Like Amida Buddha, she has her own guardian angels in the persons of the Golden Lad and Jade Maiden who are said to have achieved immortality under her guidance. The former is often pictured standing on a gigantic lotus flower on her left side with one foot raised in a jumping posture while the latter stands erect on her right side holding a jade vase with both hands. Both of them are referred to as the paragon of juvenile beauty and grace far beyond comparison by handsome boys and beautiful girls of the mortal world.

Hovering over her head is the immortal eagle of golden wings holding a string of magic pearls in his beak. Behind her is a bamboo grove which struck root deep in the bottom of the South Sea. Sometimes Kuan Yin is pictured in a sitting posture with one hand raised, holding the jade vase on her lap, in the jade vase there are several fresh green willow branches. The holy water contained in the vase has such magic power as capable of curing all diseases ever contracted by mankind.

It is said that in response to the call of distress Kuan Yin often dips the willow branches into the jade vase and sprinkles a few drops of the holy wateron the persons in affliction. Then it works miracles. The persons in distress are instantly cured of their incurable diseases or troubles and they are immune from the calamity befallen them.

A literal translation of the words "Kuan Yin" is taken to mean " a close look into the sources of sound " or "meditation on the origin of the sense organ." This is the process through which Kuan Yin achieved enlightenment.

With complete mastery of her sub-conscious, Kwan Yin was almost on a equal footing with all buddhas so far as her spiritual achievement was concerned. She could transform herself into any bodily form at her free will. As she had a great compassion for all living beings in distress, she often lent them a helping had in response to their call of distress. Sometimes she visited them in the form of the people or other living beings close to them and helped them out of troubles.

There is another story about the appelation of the Boddhisattva. She is called Kwan Yin just because her sense of hearing is so keen that she can easily establish the identity of the person in distress upon hearing his or her cry for help and then, she goes ahead to help him or her out of all troubles. For this reason people often say "No sooner she hears the cry for mercy than the distress is relieved of his or her sorrow."

THE POPULARITY OF AVALOKITESVARA (KANNON)

The popular cult of Avalokitesvara appears to have begun around the second century A.D., when he began to be represented by statues and mentioned in scriptures. The cult is closely linked with the "Sutra of the Lotus of the Wonderful Law", of which the whole chapter XXIV is devoted to him. As a brief summary of this chapter, we are told that he is a bodhisattva who may assume any form in order to carry out his vow to save all sentient beings; that one invocation to him is as meritorious as invoking Buddhas numbering sixty-two thousand times the number of grains of sand in the River Ganges; that he has infinite powers to release beings from suffering, including the protection of sailors from shipwreck, caravans from robbers and criminals from execution; that he has infinite compassion which may prevent beings from passions, hatred and foolishness and which will grant women the children they desire. He is mentioned in other scriptures, chiefly the Avatamsaka (Garland) Sutra, in which we are told that he resides on a sacred mountain called Potala or Potalaka, and that he is guardian of the oceans. Also, according the Lokesvara-sataka of the ninth century, he is like a mountain supporting the earth, is superior to the sun, is a light illuminating the world and is the essence of all space. In every scripture where he is mentioned, the brilliance and radiance of the light which he emits is invariably stressed.

Scholars have tried time and again to find some all-revealing clues to the original significance of Avalokitesvara in the etymology of the deity's name, but have come up with few convincing theories. The elements of the word are taken to be avalokita, meaning "that which is seen", and svara, "sound", or avalokita and isvara, meaning "Lord". The latter etymology is commonly accepted as being more probable, but this throws little light on the origins of Avalokitesvara, and interpretations of this etymology are virtually as numerous as the scholars who have tried finding any meaning in it! Avalokita is beyond doubt a passive construction, so what attributes does he have that justified giving him the epithet, "The Lord who is seen"? Some presume this refers to the image of Amitabha in his crown; or possibly the beings whom he saves. Others explain away the passive construction, saying that there is not always rigid grammatical use made of it and that in this case it would make more sense in the active voice as "The Lord who sees" - presumably referring to his watching over sentient beings or the Universe. Either way, it boils down to "The Lord who is seen by the Universe" or "The Lord who sees the Universe", an interpretation which is backed up by the title of Lokesvara given to Avalokitesvara, which unquestionably means "Lord of the World".

In loose terms, Kannon is often described as the "Goddess of Mercy" - and indeed is nowadays regarded as a female deity; but early statues portray a young man or prince, and in fact the transformation of sex did not occur until the cult gained popularity in China. As one of the five transcendant bodhisattvas, he was not incarnated as one historical personage, but rather strove to attain perfection through innumerable lives, and after attaining prajna he could act in the realm of samsara to fulfil his vow to save all sentient beings. He acts, however, spiritually, and is not perceived by the sense organs. He is a bodhisattva of the ninth stage of the Bodhisattva Way (sadhumati), and is

ascribed to the Dhyani Buddha, Amitabha (Amida in Japanese). Also he is regarded as Master of the Ten Realms (jikkai).

The development of the Kannon cult in historical terms is very interesting. Its origin are still very obscure, but scholars have been led to believe by a variety of clues that it began in the west of India, probably in Persia. Firstly, the earliest images were not found in India itself but in Turkestan. Secondly, Avalokitesvara is unquestionably bound in a trinity to Amitabha and Mahasthamaprapta (Seishi): Avalokitesvara is often represented on the left-hand side of Amitabha, symbolizing the Buddha's compassion, and Mahasthamaprapta on his right-hand side, symbolizing his wisdom. The pair are mentioned in the Amidist Sutra, "The Meditation on Amitayus", where they are rulers of his Pure Land and visit the death-beds of the faithful to welcome them to it. Hindu deities of that early period were still quite clearly personifications of natural phenomena, but Avalokitesvara was quite clearly not so: he was more akin to the Amesha Spentas of Zoroastrianism or the angels of Judaism. Moreover, Iranian trinities were common, containing in varying combinations the elements god, light, power and wisdom. It has been demonstrated that these trinities invariably contained the element light - the unchanging attribute of Avalokitesvara.

In Tibet, Avalokitesvara is invoked by the all-powerful six syllables (Shadakshari), "Om mani padme hum". By pronouncing it, one acquires limitless merit, for it is Avalokitesvara's essence, his hypostasis. It means; "Lo! the jewel in the Lotus: Behold!", which may refer to the jewel called Cintamani, which is represented by the lotus blossom he holds in his hand and with which he grants wishes. This is symbolic of the Absolute contained in All. The Dalai Lama is considered as an incarnation of Avalokitesvara, and his residence in Tibet was given the title equivalent to Potalaka (Pu-t'o-lo-chia-shan in Chinese).

As mentioned before, it was in China that Avalokitesvara came to be conceived as a female deity, (Kuan-yin), and the cult became firmly established. Probably the first indications of the sex change are seen in the Lotus Sutra, with his granting of children to women. Perhaps Tantric Buddhism's ascription of female counterparts to male deities played some part too. At any rate, by the Sung dynasty (960 - 1289) Kuan-yin was commonly regarded as female. In Taoism, there were female deities called Niang-niang, and most often Taoist terminology was applied to Buddhist conceptions when they were introduced into China. In time, all the original Niang-niang came to be regarded as manifestations of Kuan-yin; they merged into one cult along with the general absorption of Buddhism into indigenous Chinese beliefs. In 1102, Pu-ming published a biography of Kuan -yin , and this greatly added to her popularisation.

The various forms mentioned in the Lotus Sutra which Kannon may assume came to be represented symbolically as thirty-three , a development which took place on a popular level in China in the sixth to tenth centuries, during the Sui and T'ang dynasties.

Thus, when Kannon was taken to Japan along with the rest of Buddhism, this aspect had not yet been fully systematized. With the duty and reverences necessary in Chinese society, these manifestations became representative of the worship due to one's benefactors. Also, in Chinese society, where barren women were divorced and disgraced, the standing of a deity who promised to grant children and would naturally be enhanced, regardless of the social class or sectarian beliefs of her worshipper.

Kannon is almost invariably shown with a crown containing eleven heads, that is, ten small heads surmounted by one larger one. This is Amida Buddha. There is a legend surrounding the polycephalic characteristic of Kannon, which relates that upon seeing the suffering of beings in the hells, her distress made her head break into ten pieces. Amida made each piece into a whole head and placed his own on the top. Otherwise this characteristic is symbolic of Kannon's watching over the whole universe. She is often represented having a thousand arms, typically reduced to forty, upon each of which there may be an eye in the palm of the hand, also for the purpose of watching over the universe.

The ways in which Kannon is depicted are the pictorial expression of the common people's estimation of her. The commonness of statues to Kannon in Japan testifies to her popularity. The majority of the thirty-three representations are of Indian origin, while the rest, about ten, are of Chinese origin.

Among the main ones are:

a. Sho Kannon (arya-avalokitesvara), a seated figure with only two arms, generally the left holding the lotus and right in the varamudra position.

b. Byakue Kannon (white robed). The white signifies purity and is generally shown as a pale gold color. She often holds the casket of scriptures and a cord to hold back disasters, and is frequently attended by Fudo and Aizen.

c. Bato Kannon (horse's head), a combination of a Hindu and a Buddhist deity, she represents the fearless Avalokitesvara appearing in the realm of animals (tiryanc; chikusho - Japanese), and usually the horse's heads are in the crown.

d. Nyoirin Kannon holds a wheel and grants desires with cintamani. She appeared in Japan in the beginning of the seventh century, and has six arms to save all six realms of sentient beings.

e. Juntei Kannon, a "mother' figure, often holding a rosary and having one face, three eyes and eighteen arms.

f. Koyasu Kannon holds a child which she will give to any woman who desires a child. She is prayed to for easy childbirth.

g. Gyoran Kannon holds a fishbasket, and is a protectress of fishermen.

h. Juichimen Kannon, "eleven faces". This form probably developed in India around the fifth century, and is perhaps associated with the Indian god, Rudra. The symbolism of the elven heads involves the eleven stages to enlightenment, the ten paramita and the tathagata, the twelve links of the pratitya-samutpada, the eleven upaya and the Absolute, and the eleven ignorances (avidya) illumined by the light of wisdom.

i. Senju Kannon "thousand arms". This image first arrived in China in the early seventh century, and was popular from the mid-eighth century onwards. It is symbolic of the innumerable means used by the Bodhisattva to save sentient beings.

In Kyoto, there still stands the Sanjusangendo, the Hall of the Thirty Three Thousand, Three Hundred and Thirty Three Kannons. In fact, there is a token one thousand and one statues, a thousand smaller standing figures with one large one seated in the middle.

A study of Kannon is therefore very revealing, giving insight into many aspects of Buddhism, including not least the diverse origins and eclecticism of Buddhism, and the development of Buddhist art forms. As his/her worship moved eastwards, Kannon gleaned characteristics from almost every society he/her met; first, probably, Middle Eastern, then Central Asian, Hindu, Chinese, Tibetan and Japanese. This in itself is adequate grounding for his/her popularity, since he/she had assumed characteristics appealing to all mankind: compassion, grace, power, the ability to change appearance and transcend time and space, and mysteriousness. In short, it may be said that along with his corresponding Dhyani Buddha, Amida, he could fulfil emotional aspects of faith in the Mahayana countries.

"THE LIVING IMAGE OF KWANNON"

It had been steadily snowing. Down in the valley, nestled among the mountains, blanketed with snow, there was a solitary lake, packed with thick ice. A young boy was squatting on the ice - motionless, like a snowman, almost covered with the soft white flakes. In front of him, he had broken a hole in the ice and in it he had dropped his fishing line.

The boy's name was Teiran. He had lost his father at a tender age and had been brought up by his mother. Great was Teiran's grief when his mother was stricken with a terrible sickness. He had already tried all kinds of herbs and medicine but to no avail. Then one day he heard that the right cure for his mother's sickness was a soup made from a rare fish that inhabited this mountain lake. As soon as he learned this fact, he had hastened to this lake alone, to try his luck. He had already been fishing for over two hours in this freezing cold. He kept blowing his breath on his fingers, for he could not hold his line. "I must catch that fish," he kept repeating to himself. Just then his line gave q quick jerk. Terian's heart missed a beat. It was worth the long wait. When he pulled up his line it was a big black carp, the fish he had been awaiting. He ran excitedly over the snow half stumbling and half rolling, the prize catch dangling on his line.

Upon reaching home Teiran immediately set about to dress the fish, and to cook it. When he took it to his mother, she was overjoyed, and took the nourishing food. Many days passed. The snow gradually melted and the first hint of spring was in the air. Teiran had made many weary trips to the lake but he was richly rewarded for his mother had fully recovered from her sickness. Why was Teiran so deply devoted to his mother?

To answer this question we must go back a few years to the year when he was scarcely seven years old. One evening Teiran came home crying. His gentle mother rushed to enfold him in her arms. He would have ordinarily cried on his mother's shoulders but that evening he recoiled from his mother with fear visibly written on his childish face. "Keep away from me! Keep away from me! you frighten me!" he cried hysterically. His mother spoke to him gently, "What is the matter, my son?" But the boy would not come near her outstretched arms.

Between sobs he said, "You are a demon! Everybody says you are a demon. Look at you! You look like a monster!"

When his mother heard Teiran's frightened words, she slowly sunk to her knees. "Is that what your friends are saying? Is that why you came home crying? I am so sorry, Teiran, so sorry - please forgive me. Yes, I really look like a monster, don't I?"

"But listen well, my son, I shall tell you why I became so ugly." "After your father died, I had to start working on the neighboring farms. One day as I was working in the fields, I heard the laborers shout, "Fire!" I turned around and

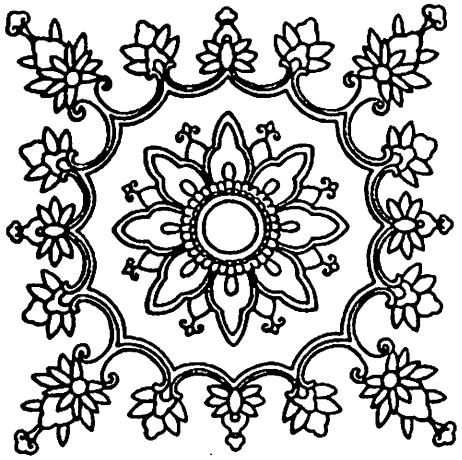
saw our humble house in flames with you sleeping inside. I ran home like a madman and rushed into the burning house. Fortunately the flames had not touched your room. I scooped you up in my arms and ran for the open door but I was blinded and choked by the nauseating smoke. When I came to, I was lying in a neighbor's home."

"Where is Teiran?" I asked. "He is safe and sound and sleeping now," the kind neighbor told me. "What a relief to hear those words - I felt unconscious again. Although I was badly burned, I recovered after many months. But all the hair on my head was burned. I had lost one ear and one eye, and my face had become horribly disfigured."

When Teiran heard those words he ran to his mother and clung to her tightly. No, she was not a monster - she was Kwannon - the Bodhisattva of Mercy personified. From that day on, nobody could shake his deep love for his mother. He vowed That no matter what happened, he would serve his mother with all the love that was humanly possible.

In China, even to this day Teiran's devotion to his mother is recorded in the book, "Twenty Four Tales of Filial Piety."

Reverend Chonen Terakawa



Although the unity of rescued and rescuer is achieved and celebrated in the Nembutsu, in the process of awakening to this certainty Kuan Yin /Kannon has often played her part. Therefore, it is not inconsistent or unnatural that we should immediately turn to her compassionate activity as soon as we become aware of a friend's distress. In this spontaneous conjunction there is, perhaps, a momentary expression of Amida's Compassion at its continuous task of healing among us sentient beings.

Is not the Buddha's Compassion perfectly personified in Kuan Yin, our divine Mother who hears our cries and the cries of every being? (Didn't the desperate Shinran stay in her temple for a hundred days whereupon his feet were straightway directed to Honen, the master who revealed to him the all-embracing grace enshrined in 'namo amida buddha'?)

We would say that, every moment, Kuan Yin, the holy Mother of all beings, Buddha and bodhisattva divine, is leading us Pure Land devotees back to the source of our eternal beatitude. How could we not reverence her icon wherever we see it and say with her most numerous adherents, the Chinese, 'namo t'a tsu t'a pei Kuan-shih-Yin p'u sa' (adoration most merciful and most compassionate blessed one, Kuan Yin)? Does this not immediately plunge us into acknowledging the infinite ocean of Wisdom and Compassion flowing endlessly from Amida Buddha's Original Vow which he has imprinted on all our hearts as that supreme icon 'namo amida butsu'? Who can deny that Kuan Yin is none other than the very Buddha in our own flesh and blood?

The World-saving Kannon, the Great Bodhisattva,
Having been incarnated as Prince Shotoku,
Like our father, does not forsake us,
Like our mother, is always with us.

UNIVERSAL MERCY

"World-Honoured One, endowed with wondrous signs,
Now I wish to ask my question again;
How did that Buddha's Son come to be called
'Regarder of the Voices of the World?'

The Honoured One, possessed of wondrous signs,
Answered Aksayamati in these lines:
"You should listen to the deeds of Kwannon*
How well he responds to every quarter,

His immense vow, profound as an ocean,
The unthinkable ages he has passed
In serving millions of Buddhas,
And the great, pure vows he has put forth,

These I will briefly indicate to you.
If you hear His name and see His body,
And then diligently keep him in mind,
It will extinguish all your suffering.

If someone with the intent to murder
Throws you down into a great pit of fire,
Let your thought dwell on the power of Kwannon
And the pit of fire will become a pond.

If you are cast adrift on the vast sea,
Afflicted by sea monsters and demons,
Let your thought dwell on the power of Kwannon
And waves and billows cannot submerge you.

If you are on a peak of Sumeru
And someone pushes you and throws you down
Let your thought dwell on the power of Kwannon
And you will stay in mid-space like the sun.

If thunderclaps and lightning split the clouds
If hail falls and a great torrent pours down
Let your thoughts dwell on the powers of Kwannon
And in no time they will be dispersed.

If a living being suffers distress
And unending pain torments his body,
Kwannon's wonderful power of wisdom
Can relieve him of the world's afflictions.

He is endowed with miraculous powers
And widely skilled in knowledge and good means
In all the countries of the ten quarters
There is no place he does not show himself.

The various kinds of evil destiny
(Hell, ghosts, and animal existence),
The pain of birth, old age, disease and death,
Bit by bit he will extinguish them all.

He sees in truth, he sees in purity,
He sees with enormous intelligence,
He sees with mercy, he sees with kindness!
Ever pray to him, ever adore him!

Undefiled and pure illumination,
Sun of insight which shatters all darkness,
Subduer of wind and fire's disasters,
Universal light which shines on the world!

Goodness based on mercy is the thunder;
Compassion is the excellent great cloud
Which pours down the Doctrine's rain of nectar,
Extinguishing the flames of the passions.

If you are passing through a case at court,
Or are trembling in the line of battle,
Let you thought dwell on the power of Kwannon
And all enemies will flee and scatter.

Kwannon has a most exquisite voice,
Voice of Brahma, voice of the ocean tides,
Voice which excels all voices of the world,
Therefore let your thoughts dwell on him.

Remember, remember, permit no doubt,
World-Voice-Regarder is pure and holy.
For all in pain and torment, death and woe,
He is indeed a refuge and support.

He is endowed with all fine qualities,
His kindly eye watches over beings,
He stores blessings boundless as the ocean.
Therefore let us bow in adoration."

From Chapter 25, the Saddharma-Pundarika.

* The Mahabodhisattva Kwannon, also known by a host of other beautiful names, such as Kwan Yin, Chenrezi, and others.

From the Jodo Wasan of Shinran Shonin . . .

Sravakas in the Land of Peace and Bliss
Have halos, one fathom long, like a falling star
Bodhisattvas' halos are four thousand li long
Like the full moon in autumn reflected on purple gold.
They collect the Buddha's Dharma-store for the beings' sake.
Hence, I prostrate myself and worship the Sea of the Great Mind.

Avalokiteshvara and Mahasthamaprapta together
Illuminate the world with compassionate light;
In order to save those who are related,
They rest not even for a while.

"The Bodhisattvas descends from a heaven of his own accord and selects his mother."

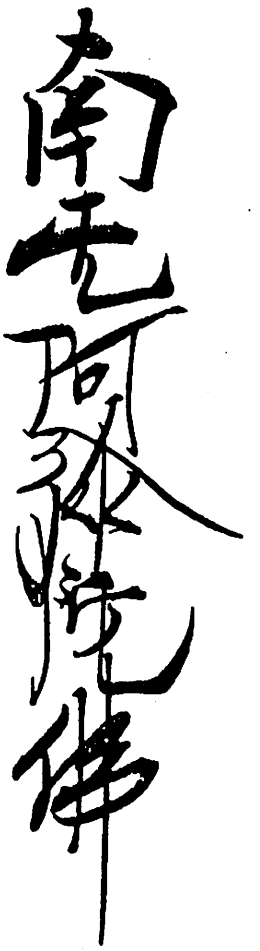
"Avalokiteshvara is the chief minister in the Buddha Amitabha's paradise . . . is regarded as an emanation of that Buddha. As a Bodhisattva, Avalokiteshvara is the personification of Mercy, He abrogates and nullifies the old law of karma . . . his merit is incalculable, like drops of rain falling continually for a year . . . he is the father and mother of all. The devotee, who recites his name is freed from pain and the man or woman who worships him with one flower, is reborn as a deva."

"Chenresig (Kannon) is the personification of the Bodhisattva ideal. He refuses to accept Nirvana since such acceptance is selfish view of the large number of people who have not yet reached that stage and are in need of help. He makes a deliberate choice to remain in the world to be a guide and inspiration to all mankind. He will not accept Nirvana until they obtain it. This is a sacrifice made out of great compassion and love for all beings. Their misery is his misery. He sheds tears out of his great sorrow. He descends into hell and makes it cool and pleasant. He goes into all realms, countries, beings, insects and uses the proper method to help. His merit is beyond calculation."

"Attain the utmost in humility
Hold firm to the basis of quietude."

"The Kannon who wears upon her crown
The image of the Buddha and his jewels bright,
Saves demons and the wanderers from the path
KO GA CHO RAI MI DA SON."

Nagarjuna's "Juni rai"



FROM THE JODO WASAN OF SHINRAN SHONIN:

"Avalokiteshvara and Mahasthamaprapta,
The first and foremost of the sacred beings,
Illuminate the great chiliocosm with compassionate light,
Attending majestically on the right and left of the Buddha.
They rest not in saving those who are related,
Like the ocean tide which ebbs and flows at the right time.
To them, the Great Compassion and the Power attained,
I prostrate myself and bow with singleness of mind."

Notes from Jodo Wasan:

Kannon abbr. of Kanzeon. Avalokiteshvara is Skt. The most widely adored Bodhisattva symbolizing Compassion. In Pure Land Buddhism, he is one of the two attendant Bodhisattvas of Amida Buddha (the Buddha of Infinite Life and Light.) ,

Seishi - abb. of Daiseishi. Mahasthamprapta in Skt. The attendant Bodhisattva on Amida's right side representing Wisdom.

Bodhisattva in the Land of Peace, through the Buddha's Power go to the Buddha Lands in the ten quarters (and return) before the morning meal. In the Buddha Lands beyond calculation, they worship, revere, and give offerings to the Tathagatas.

* * * * * * *

"The Bodhisattva is a candidate for Buddhahood, who seeks not only enlightenment for himself to save all beings. He perfects himself by working for others." Toynbee says: "This thought does not appear in Christianity, it is unique to Buddhism. "The Bodhisattvas who figure prominently in Zen Buddhism are Avalokiteshvara and Kshitigarba".

"When the Bodhisattva heart stirs, there is an impulse to practice the way of the Buddha. When this is done with partial devotion, it is found that in a hundred attempts there is not one success. But in the end passions come under the sway of wisdom, or of the scriptual injunctions and then there can be success - p.211 tells of Bodhidharma's speaking with the Emperor Wu (Bu?). The Abbot Shiko refers to Bodhidharma as Kwannon saying, "It is the Bodhisattva Kwannon who is transmitting the seal of the Bodhi heart."

Huang Po (Zen Teaching) says - "Manjusri represents fundamental law and Samanyabhadra activity. Avolokiteshvara represents boundless compassion - all the qualities of the great Bodhisattvas are inherent in men and are not to be separated from the One Mind. Awake to it and it is there."

"Adoration to Kwanzeon!
Adoration to the Buddha!
To the Buddha we are related
In terms of cause and effect.
Depending on the Buddha, the Dharma and the Sangha,
Nirvana is possible which is eternal."

JODO WASAN

"Hymns on Mahasthamaprapta Bodhisattva (111 - 118)"

The third part, "Hymns on Mahasthamaprarta Bodhisattva", is entirely based on the Surangama Sutra. It shows that the Bodhisattva attained Enlightenment through the Nembutsu Samadhi.

The assembly of hearers at Amida Buddha's first sermon
Consisted of numerous Sravakas and Bodhisattvas;
Even those with supernatural knowledge and skill are beyond numbers.
Hence, I bow in reverence to the Great Assemblage.

Sravakas in the Land of Peace and Bliss
Have halos, one fathom long, like a falling star.
Bodhisattvas' halos are four thousand li long
Like the full moon in autumn reflected on purple gold.
They collect the Buddha's Dharma-store for the beings' sake.
Hence, I prostrate myself and worship the Sea of the Great Mind.

Avalokitesvara and Mahasthamaprapta together
Illuminate the world with compassionate light;
In order to save those who are related,
They rest not even for a while.

Avalokitesvara and Mahasthamaprapta,
The first and foremost of the sacred beings,
Illuminate the great chiliocosm with compassionate light,
Attending majestically on the right and left of the Buddha.
They rest not in saving those who are related,
Like the ocean tide which ebbs and flows at the right time.
To them, the Great Compassion and the Power attained,
I prostrate myself and bow with singleness of mind.

Kannon abbr. of 'Kanzeon' 'Avalokitesvara' in Skt. The most widely adored Bodhisattva symbolizing Compassion. In Pure Land Buddhism, he is one of the two attendant Bodhisattvas of Amida Buddha.

Seishi: abb. of 'Daiseishi'. 'Mahasthamaprapta' in Skt. The attendant Bodhisattva on Amida's right side representing Wisdom.

Bodhisattva in the Land of Peace, through the Buddha's Power, go to (The Buddha Lands in) the ten quarters (and return) before (the morning) meal.
In the Buddha Lands beyond calculation,
They worship, revere, and give offerings to the Tathagatas.

BODHISATTVAS

Besides the huge Buddha figures, many other deities are represented at Aurangabad. The most striking are the Bodhisattvas. Great figures of the Bodhisattvas are carved again and again in these caves, and often dwarapala or door-keepers, or chauri-bearers standing on either side of the Buddha. There are also female deities, chief among them being Tara, who personifies love and compassion. Cave No. 7, for instance, has two beautiful panels on either side of the shrine doorway, showing Tara with attendants and dwarfs. The river goddesses Ganga and Yamauna are so shown in several places.

Another famous panel in Cave No. 7 represents the 'Miracles of Avalokiteswara'. This beneficent Bodhisattva is believed to be able to save men from any perils into which they might fall. The panel shows a large figure of the Bodhisattva with four small scenes on each side, in which he is shown saving a man from perils such as fire, shipwreck, a lion, a snake, and death (represented as a withered old hag). In the tiny space available, each scene is carved with amazing vividness.

CONSIDER THE LOTUS

Eight petals of the lotus represent the mind of ordinary beings which is like a folded lotus - but which must expand to full enlightenment. The central eight leaves means the forms of the five wisdoms unfolded from the Vijina which is the basis.

KWANNON SAMA

Sanscrit: Avalokitesvara
Chinese: Kwan Yin
Japanese: Kwannon or Kwanjizai Bosatsu
Korean: Kuan Se Un Basal
Quan Am

In Japan Kwannon is thought to be a woman. In India, a man. Kwannon has 33 temples in Kyoto and is worshipped as the aspect of love and mercy of Amida.

Kwannon statue - shows her seated upon a rock against which waves are breaking and above which the clouds are thick. Kwannon smiles serenely while waves of illusions are breaking and the clouds of ignorance bother her not. At Kamakura the statue of Kwannon is thirty feet high and made of gilded laquer. It is hidden behind a wooden door - a priest lifts a pulley, raises door, holds a lantern - very dark, can only see it bit by bit - until at last one sees smiling face, great tenderness - holding lotus in her hand - it's impossible to see all of it at once.

Note: see p. 131 EB vol.3 #2

"KWANNON", a bodhisattva of compassion, is a familiar figure with every Buddhist. And connoisseurs of oriental art and sculpture are fascinated and delighted by the graceful and serene study of its form and face.

Rightfully, "Kwannon" is known as "KWAN ZE ON" Bosatsu or Bodhisattva. The characters with which this is carefully written when translated become 'perceive-world-sound'.

A superficial appearance of this world often gives the impression of beauty and quiet, harmony and unity, and peace and brotherly affection. But, to a discerning mind of the 'world' it actually is an earthly world - mundane, sublunary, petty and commonplace - of hustle and bustle and din: noisome, too often quarrelsome and filled with sorrow, trouble and suffering.

This the Kwannon perceives and understands; and seeing offers compassion and succor. And because the misery of mankind is multitudinous, many, too, are the manifestations of Kwannon.

Wisdom and Compassion are attributes distinctive of Amida Buddha. Wisdom is manifested in the form of "Seishi" Bosatsu and Compassion as "Kwannon" Bosatsu. So it is not uncommon to see the figure of Amida Buddha with Seishi on the right and Kwannon on the left to form a triumvirate.

Kwannon is the active Compassion of the Amida Buddha.

GREAT COMPASSION:

Upon my attainment of Buddhahood, if the Bodhisattvas in that country of mine shall be limited in eloquence, then may I not obtain the Great Enlightenment.

IN PRAISE OF KANNON

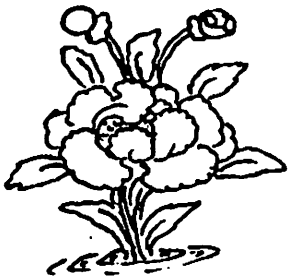
Albert Weibel

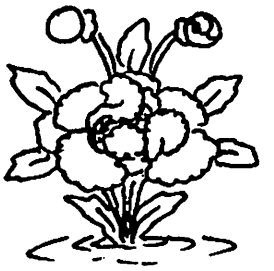
In the wondrous flowering of Mahayana, Kannon stands as a lovely bloom. As a manifestation of Amida, she it is who helps us through life.

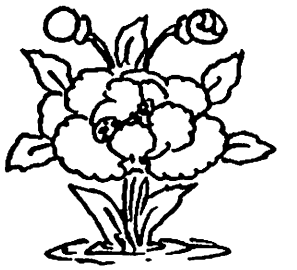
While an ordinary man, in his pride considers himself to be equal of all beings, in reality he seeks her help along the stoney path of life.

The personification of the true Bodhisattva, reaching forward towards Buddhahood. The heavenly Kannon of legend, listening, seeing, and giving that much-needed blessing.

The noble Kannon, in many beautiful guises, helps us to be better than we imagine we are.







ZEN STORY

At this time, there was this one Zen Master, Jae-sun. Before he became a Zen Master and even before he became a Zen Priest, he had an experience in his life that inspired him to consider both.

In Jae-sun's early life he never thought of becoming a Priest or even of religion, he only thought of having a pet. A dog - a big dog. When he was fifteen he finally got his dog, and he loved him very much. Wherever Jae-sun went he took his dog with him. He took very good care of the dog and bought food for him everyday. He was happy with this dog he loved so much.

One day when Jae-sun had grown older, he decided to marry. Now that he had a wife Jae-sun's affection for his dog dwindled and they grew apart. The dog had grown older also and had lost his beautiful youth, which had been replaced by the shaggy · sad look of old age. His hair had even begun to fall out. Jae-sun began to really dislike the dog. Because of the dog's ugliness he seemd to forget about the love he once had for the old dog. He no longer enjoyed having the dog follow him. He became embarrassed about being seen with the dog, so he finally told the old dog never to follow him again. This made the dog so very sad that he never left the house again.

Jae-sun had decided that he would rid himself of the dog. Not kill him, but lose him somewhere and let him die by himself. Twice Jae-sun put the dog in a sack and left him in places far far away from home, and twice the old dog returned, with his tail wagging. After realizing Jae-sun's dislike and cruelty the old dog could no longer bring himself to eat the food that Jae-sun left for him each day. The old dog eventually died.

Within a year a son was borne unto Jae-sun. The most beautiful child Jae-sun had ever seen. He loved his son more than anything in the world, including his wife. For five years Jae-sun was the happiest man in the world. But one day his son became ill and the doctors told Jae-sun that a cure was impossible. His beautiful son died.

Jae-sun became insane with grief. He could not understand how it could happen. He did not understand death. Finally Jae-sun went to one Zen Master and asked the Zen Master, "Can you please tell me about death?" The Zen Master replied that he could but even if he repeated it a hundred times, Jae-sun would still not understand until he had his own experience. "As a lay person you will never gain any insight into the question of death because lay people follow their passions about and have no time to consider questions of this nature." The Zen Master told Jae-sun. If he really wanted to learn something about death, Jae-sun would have to go to the monastery in the mountains and do chanting for 100 days, calling Kwan Yin Bodhisattva. He would gain some insight into the question of death then.

Jae-sun did the 100 days of chanting, his mind never once leaving the thought of Kwan Yin Bodhisattva or his son. When he had finished the chanting, one dream came to him. He saw his son, his face as beautiful as Jae-sun remembered. Jae-sun said to

his son, "I really love you, why do you make me sad?" His son said, "Well, when I really loved you, you didn't let me stay, so when you really loved me, I left." "What's the difference?"

Jae-sun did not understand. His son said, "When I was your dog, you really wanted me to go, you didn't care if I died. You left me, I never left you. Now I got in this body as your son, and you really came to love me, so I left you, just as you left me before. You never thought about death when you left the dog. You are mistaken. It is you who have failed."

Jae-sun awakened from his dream and called KwanYin Bodhisattva for seven days more. While he is chanting he has a vision. He sees the old dog following him. Then he sees himself following his son. Finally he catches up to his son and turns him around. The boy has a face of a dog.

Jae-sun got some realization about death then. He returned to the Monastery and the Zen Master and decides to stay and become a Priest.

GREAT COMPASSION:

Upon my attainment of Buddhahood, if the Bodhisattvas in that country of mine shall be unable to preach that Universal Wisdom, then may I not obtain the Great Enlightenment.

ON THE JAPANESE NAMES OF THE MAHABODHISATTVA

"KANNON" (also called Kanzeon (Kuan-shih-yin, Kuan-Yin, Kanjizai; Kuan-tzu-tsai) The Bodhisattva of great compassion. Other names are: Dubkaraksasa, Abhayamadada (Semuisha); Padmapani (Rengeshu), Samantamukha and Maharaunikamuni (Daibi-shojo). He is the attendant of Amitabha Buddha who stands on the left. He has female features, so that he was worshipped by the Japanese Catholics in the fuedal days as Mary, the Mother. Kannon was originally a male, but in East Asia this bodhisattva is now commonly regarded as female.

Kannon-gyo - Although usually regarded as an independent sutra, this work is actually the 25th chapter of the Saddharma-pundarika-sutra (Fa-hua-china) entitled "The Chapter on the Samanatamukha of Avalokiteshvara. In this work it is said that anyone uttering the name of Avalokiteshvara-bodhisattva will be saved from all calamities of ship wreck, fire, or moral impurity. It is said that this bodhisattva takes the form of the beings he is to save, and delivers them from all trouble."

Kannon-Ko - a ceremony of praising Avalokiteshvara-bodhisattva.

Fukukensaku-Kannon - Amoghasavalokiteshvara-bodhisattva - One of the six Kannon. He carries a fish hook with which he pulls the fish (gods and men) from the sea of illusion to the shore of enlightenment.

Senju-Kannon - Sahasrabhujavalokiteshvara-bodhisattva - The Kannon-with-one-thousand-arms. He is believed to have a thousand hands and to save gaki (Gaki are hungry spirits or ghosts, the inhabitants of the world of the same name (Gaki-do - one of the 5 - 6 worlds into which beings subject to rebirth because of tainted karma can be reborn.) The Preta are condemned to feelings of hunger and thirst which can never be assuaged.

> "By the power of the Mother of Mercy and Knowledge,
> Kwan-Yin- the Triple of Kwan-Shai-Yin, residing in
> Kwan-Yin-Tien-Fohat, the Breath of their Progeny, the
> Son of the Sons, having called forth, from the Abyss,
> the illusive Form of Sien-Tehan and the Seven Elements.
>
> The swift and Radiant One produces the seven Laya Centres,
> against which none will prevail to the Great Day "Be With Us";
> and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs."
>
> Stanza 6, Stanzas of Dzyan

Note on verses above: "The Mother of Mercy and Knowledge" is called the "Triple" of Kwan-Shai-Yin, because in her correlations, metaphysical and cosmical, she is the Mother, the Wife and Daughter, of the Logos, just as in the later theological translations she became the "Father, Son and (female) Holy Ghost - the Shakti or Energy - the Essence of the Three - page 160, vol. 1, Secret Doctrine.

Kwan-Yin-Tien - means the melodious Heaven of Sound, the Abode of Kwan-Yin or the Divine Voice.

Kwan-Yin and Vach are both the magic potency of Occult Sound in Nature and Aether- which Voice calls forth Sien-Tchan, the illusive form of the Universe out of chaos and the seven elements.

"Whenever you call out (The Name of) the Buddha, the Buddha hears you forwith.
If you constantly bow in reverence to the Buddha, the Buddha sees you.
If sentient beings desire to see the Buddha, the Buddha immediately appears before them in answer to their thought."

Avalokiteshvara - of the lion race as protector of universe

Avalokitesvara - Chenrezi - four armed (Pyan-ras-gzigsPhyag-bzhr-jsa)

Avalokiteshvara:

the Heaven of Avalokiteshvara (Abode of the Devas)
in Amitabhas Western Pure Land (Skt. - Sukhavati - Realm of Happiness)
see p. 173 in Tibetan Book of Great Liberation

Avalokiteshvara - Simhavada with a gazell skin over his left shoulder.

Bodhisattva -sMan.Lha - one of Buddha's names to be pronounced when one is rubbing the head of a dying person. Bodhisattvas will come to lead dying person to Amida's Pure Land, Western P.

Beautiful is the sound of Kannon...it is the subdued murmur of the sea-tide setting inward. Kannon's compassion brings liberation and peace to sentient beings,who in their distress are calling for aid.....Kannon is an emanation of Amitabha...
to him who would repeat the Sacred words, I would give the four continents of the world, filled with precious jewels. And if he could not find birch-bark to write upon, nor ink nor paper, he should make ink of my blood. take my skin instead of birch-bark, split one of my bones and make it into a pen. And all of this would not cause pain to my body...
adapted

JAPANESE NAMES OF THE MAHABODHISATTVA

Abarokiteishubara

(Avalokiteshvara; Kannon Bosatsu)

Bato- Kannon

also known as Hayagriva, the horse headed Kannon. His furious look signifies trampling on evil. This Bato-Kannon is invoked when one wishes to destroy the evil of an enemy. Bato-Kannon is also the protector of horses.

Fuku-Kensaku

Juichimen Kannon

Kannon Sama - Kannon San - Kwannon - Kwannon Bosatsu

Kanjizai Kannon

Koyasan Kannon, the child protecting Avalokiteshvara

Kudara (Paekche Kannon)

Kuman Kannon

Nyoirin Kannon

saves all beings with the gem of satisfaction and the Wheel of the Law. The Bodhisattva who bears a Cintamani jewel (capable of producing countless riches).

Roku Kannon

Rokuji Kannon, called the day and night Avalokiteshvara

Senju-Kannon, with one thousand arms

Sho-Kannon - one of the six manifestations of Kannon, who is believed to save hungry spirits

Yoryu-Kannon - also called Yaku-Kannon, or the willow Avalokiteshvara. This is one of the thirty-three forms and is called this name because he is as flexible to helping all beings as is a willow branch in the wind.

Yunetage Kannon

SOME JAPANESE NAMES OF THE MAHABODHISATTVA

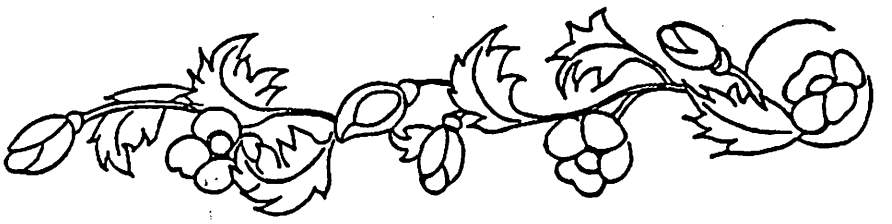
Kwanjizai Bosatsu

GODDESS OF MERCY

The NYO-I-Rin . . . Kanon Bodhisattva (Cin-mani-cakra)

The Bodhisattva who bears a cintamani Jewel (which is capable of producing countless riches) and the Dharmacakra and resides in the six realms, fulfilling the sincere wishes of sentient beings and also relieving them of all dukkha. The other symbols which the statue carries are not emphasized.

Kannon Sama - Kannon San - Kwannon - Kwannon Bosatsu



ZENDO GAVE CRYSTAL CLEAR WAYS TO GUIDE US

Zendo (born in China, 613 and known there as Shan-tao), was the fifth great Patriarch of the seven maned by Shinran Shonin. He is widely acknowledged in the Buddhist world and His Commentaries, Gathas and Treatises are appreciated by scholars and those devoted to Amida Buddha - the Buddha of Infinite Life and Light. In the Meditation Sutra he explained the Nature of Amida Buddha, the Name of Amida and in exquisite words described the Pure Land. As a preliminary guide before the actual Meditation upon Amida Buddha, Zendo gave most valuable instructions. I will adapt some of them here:

1. Starting with our overall attitude - stop to really CARE and earnestly want to know of Amida Buddha, who is proclaimed in all the Buddhist world, shown in beautiful mandalas as the top figure surrounded by innumerable Buddhas, praised in all manner of gathas, poems, and teachings.

2. Drop all meandering thoughts of gossip, greed, jealousy, little aches and pains, slights, just let them go, forget it all. Stop conniving.

3. Be mindful, wide awake, alert, tremendously sincere and unwavering.

4. Table (if you can't forget them yet) all thoughts about the past (good or bad), table all thoughts about the future (good or bad).

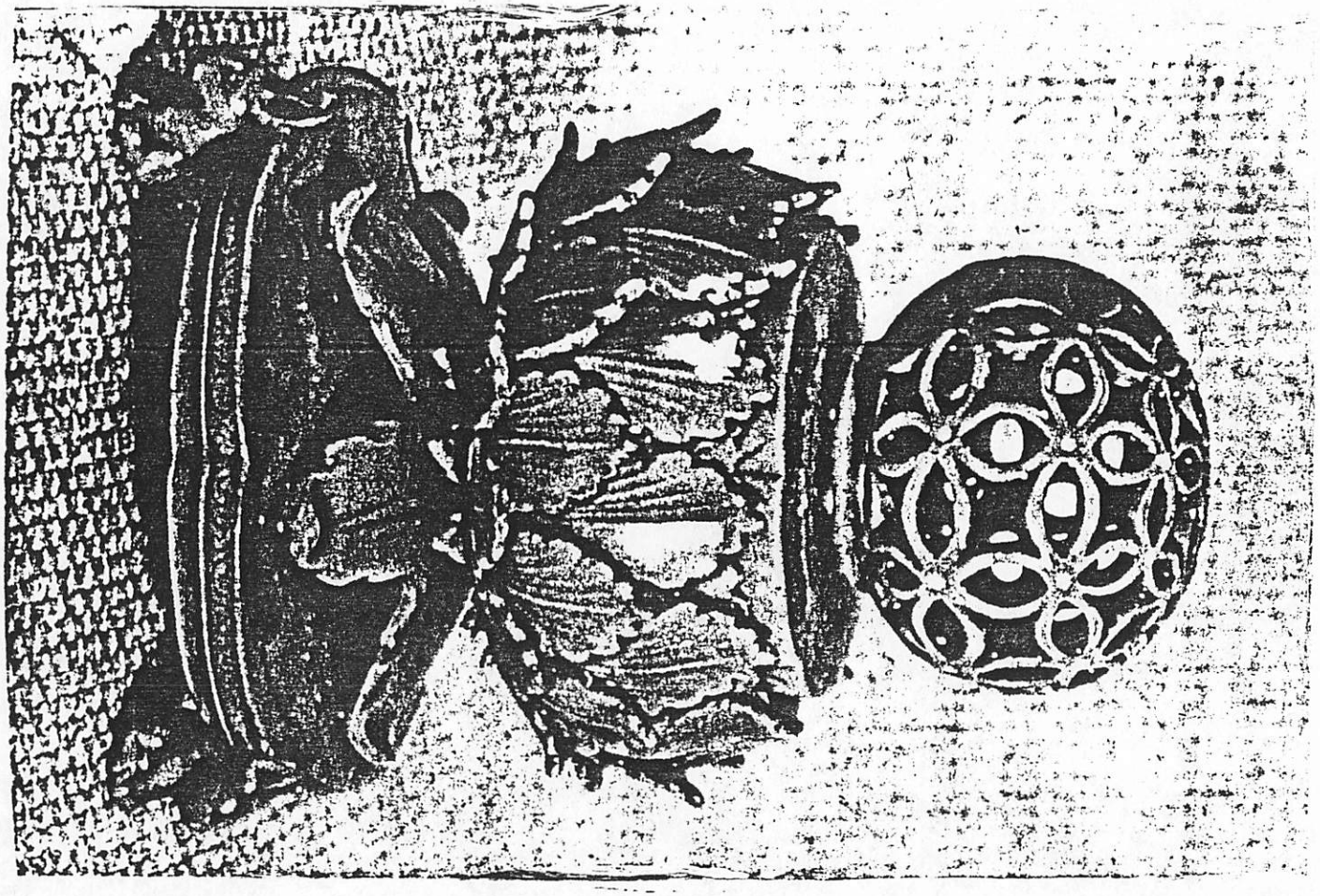
5. At this time, don't try to figure out being, non'being, cause and effect, suffering, the after life, etc. Again, be one minded - think only of Amida Buddha, and stay away from all distractions.

6. We all know there is vast injustice, discrimination and hunger all about this fragile, burping little planet - in your everyday life do all possible to help - and usually there is a lot more we could do if we cared. THEN remember that there are few Bodhisattvas in the world, but after you have come to meditate sincerely with faith upon Amida Buddha, you will come to new and better decisions - for the sake of all beings - you will come to truly CARE about all.

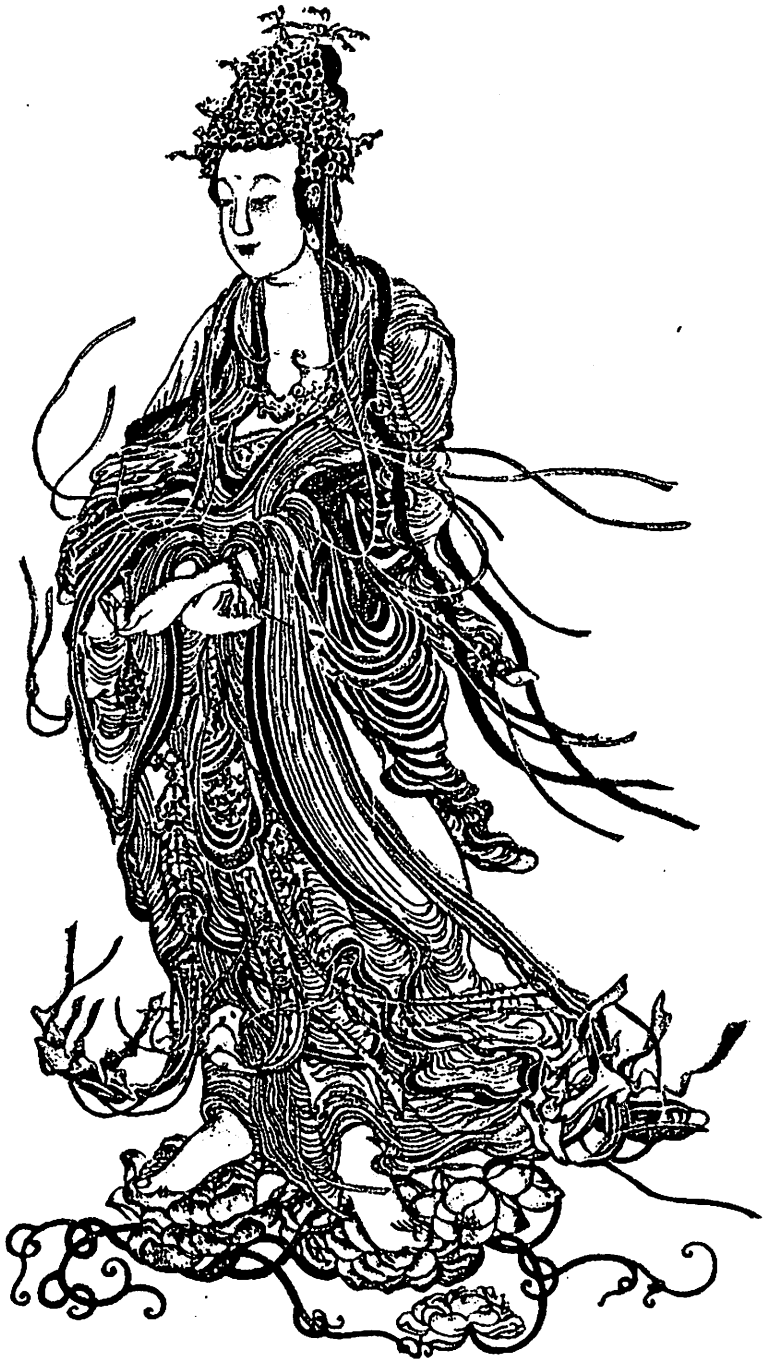
7. Abandon all thoughts about how wise, or pure or successful one may become through meditating upon Amida Buddha. Remember, there is Wisdom - Compassion and Beauty far, far beyond our understanding or greatest dreams.

LET'S TRY ! ! !

G.Mc.



THE MAHABODHISATTVA AS CONCEIVED IN KOREA



RECITING THE NAME OF GWAN SHR YIN BODHISATTVA

The Amitabha Sutra says, "If a good man or good woman hears spoken 'Amitabha' and holds the name, whether for one day, two days, three days, four days, five days, six days, as long as seven days, with one heart unconfused, when that person approaches the end of life, before him will appear Amitabha and all the assembly of Holy Ones. When the end comes, his heart is without inversion; in Amitabha's Land of Ultimate Bliss he will attain rebirth." We now begin a Gwan Shr Yin Bodhisattva recitation session and will recite the Bodhisattva's name for seven days. Gwan Shr Yin Bodhisattva is Amita Buddha's foremost disciple, and if you recite Gwan Shr Yin Bodhisattva's name, the merit and virtue of the recitation is the same as that derived from reciting Amita Buddha's name. If you recite Amita Buddha's name you will be born in the Land of Ultimate Bliss; the same is true if you recite the name of Gwan Shr Yin Bodhisattva.

. . . When you recite, you shouldn't do it too loudly or too softly. If it's too loud, you waste a lot of energy; if it is too soft, it's very easy to nod off and go to sleep. Another problem arises when it's as if you are reciting but you aren't. You don't even hear yourself clearly. Why not? There are two reasons. First, you're doing a lot of scattered thinking, and so you don't know whether you are reciting Gwan Shr Yin Bodhisattva's name or not. What scattered thinking? You know that yourself. I don't need to tell you in detail. Second, you want to sleep, and you nod off.

To obtain the aid of Gwan Shr Yin Bodhisattva, you must recite sincerely. You can't be sloppy about it, and you can't be lax or lazy. In cultivation, the harder you work, the greater will be the response you obtain. You must have a true heart and a true will. There must be nothing false, nothing phony in your recitation. Recite with a true heart; recite to the point that the wind blows with the sound of Gwan Shr Yin Bodhisattva, and the rain falls with the sound of Gwan Shr Yin Bodhisattva, too. The wind blowing, the grasses waving, and even the door when it rattles are saying, "Gwan Shr Yin Bodhisattva." If at all times, in all places, and in all states of mind, you can hear the sound of the recitation of Gwan Shr Yin Bodhisattva, then you will have attained the Gwan Shr Yin Recitation Samadhi. Your true heart will then manifest, and your nature will realize the Supreme Way.

Now we are reciting Gwan Shr Yin Bodhisattva's name together in this hall. Those who are reciting in accord with Dharma will be able to attain a response. Those who are not reciting in accord with Dharma, in accord with the rules of cultivation, may recite for any length of time, but it will be useless.

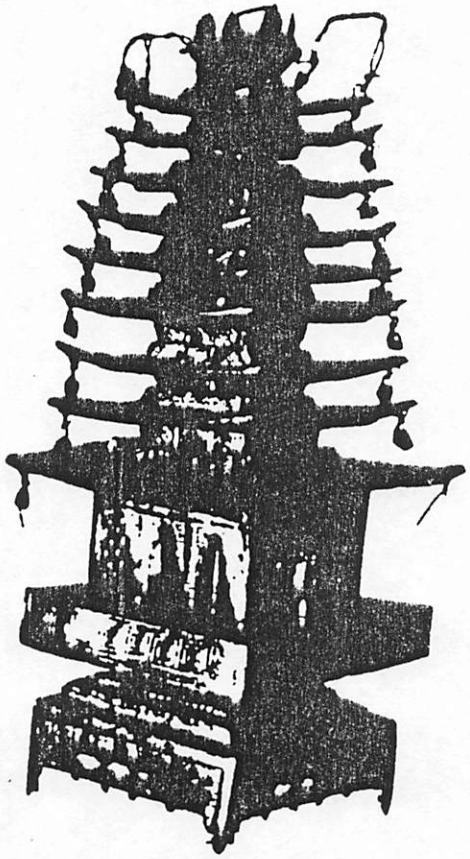
What is meant by reciting in accord with Dharma? Your mouth recites clearly, clearly and distinctly. Your mind thinks of it clearly and distinctly. Your ears listen clearly and distinctly. No other thoughts are entertained. Your voice is neither loud nor soft. Then you are reciting in accord with Dharma. If you recite in accord with Dharma, your heart will be clear and pure, and not a single thought will be produced.

"KWAN SE UM BOSAL"

When not even one thought arises, you'll be albe to see your own original nature. If you produce a thought, it's as if a cloud has appeared in empty space to cover the sun. And so it is said,

When the six sense-organs move,
There is a covering of clouds.
When not one thought is produced,
The true basis appears.

The Venerable Master Hsuan Hua, Chairman of the Dharma Realm Buddhist Association and Chancellor of Dharma Realm Buddhist University, gave these instructions at Gold Mountain Monastery, San Francisco, during a seven-day retreat for the recitation of the name of Gwan Shr Yin Bodhisattva.



INFORMATION REGARDING THE KOREAN MAHABODHISATTVA

In Korean Son (Zen) entire days at a time, even a weekend is spent in chanting KWANSEUM BOLSA, just as the Chinese chant KWAN-YIN PUSA. Dharma Master Choi teaches us that Kwan Se Um Bo Sal, the Korean name of Avalokiteshvara Bodhisattva, is the Goddess of great love and compassion. Literally translated Kwan means perceive. So means world, Um means sound and Bo Sal means Bodhisattva. Thus she is called the Perceive worlds sound Bodhisattva. She perceives the cries of the world and offers help.

It can be said that if you chant the name of Kwan Se Um Bo Sal over and over, you can find your true self. Kwan Se Um Bo Sal is always referred to as "she" but can transform into any forms in order to help everyone in the world.

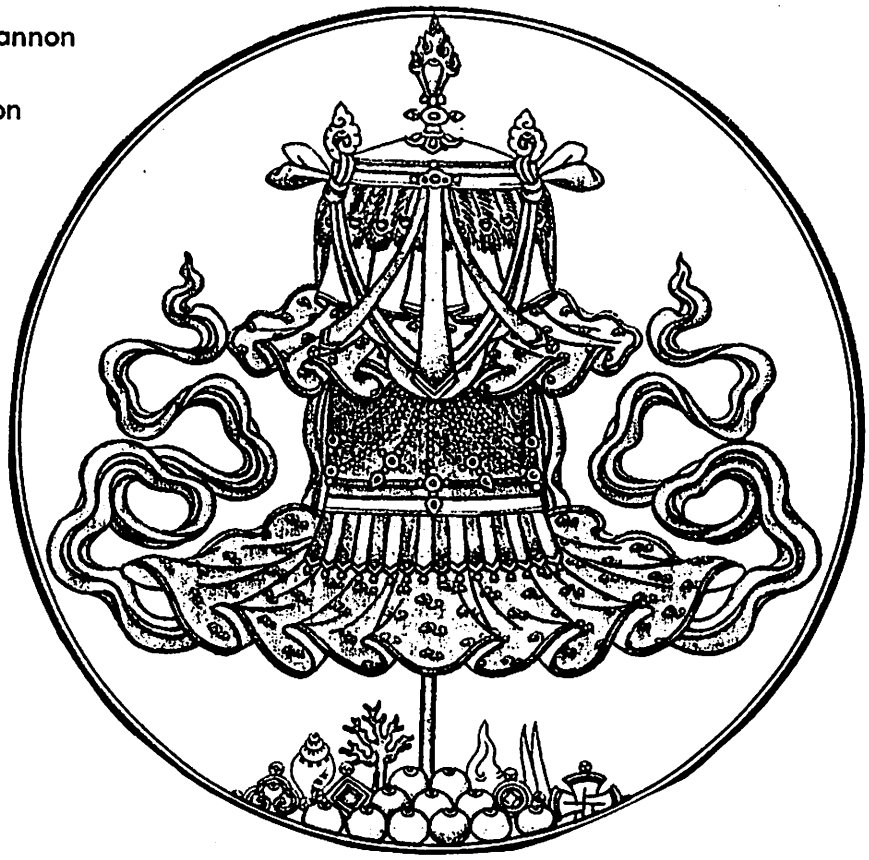
In Korea, Kwan-um is depicted in thirty-two different kinds of bodies, including those of animals.

Other spelling of the name: Kare Kanseum, Kuanseum and Kwan-um.

Kanseum (Sepalmyon Posal) eleven headed.

Yumedono Kannon

Kudara Kannon



LONG AGO IN KOREA

Long ago, in the Land of Korea, great excitement arose in a small sheltered cave that was usually very, very quiet. Never before had anything special happened. The only sounds were of women chatting, men calling to one another as they brought in their fishing boats at sunset, or children playing and then from time to time the sharp cry of birds. Children used to ask their Grandparents,

"Grandma, Grandpa, don't you remember anything special from long ago? Wasn't there ever a big fire, or a storm that flooded our houses, or a famine when everybody went hungry? Nothing around here is any fun!"

Grandma and Grandpa shook their heads and answered,

"No, no, it's always been quiet and peaceful in this small cave. The weather never gets too severe and the crops are always fine . . . still . . . still . . . ".

"Still" what? What Grandma? Did you think of something?"

"Well, no" said Grandma, "it's just that no one seems to care about anything - life has been so easy. They don't seem to even remember about Buddha or the Maha-Bodhisattva . . . They have forgotten - why I can remember long, long ago, when . ".

"What's a Buddha"? "What's a Mahabodhisattva?" asked the children.

"Why a Buddha is a Perfect One, One who knows all about life and the best way to live and overcome suffering and ignorance . . . " .

"Grandma", cut in another, "What's a Mahabodhisattva?"

"A Mahabodhisattva is one who deeply cares about everybody and spends many life-times helping mankind and other living beings. I remember the names of one great Bodhisattva - Chenrezi - Kwan Yin - Kannon - Avalokiteshvara - Quan Am . . . ".

Before Grandma could continue, one child said,

"How come that Bodhisattva has so many names?"

"Well," answered Grandma, "different countries give the Bodhisattva different names . . "

Just then other children came to the door and called the children to play and Grandma sat quietly smiling to herself and thinking -

But then one day the villagers saw a strange boat come close to the shore. Now this was exciting. They rushed down to the beach, in time to see the boat suddenly turn and speed far out into the water.

They squinted and peered and waited until the sky went all rosy and the sun finally disappeared. Mothers called their children home, but the men stayed awhile and whispered saying,

"That's no ordinary boat. It look as if it is made of iron and there's something in it - not a human, but SOMETHING".

"How could such an iron boat keep from sinking? What is in it - an animal, a ghost, a dragon?"

For the first time, lights of the village twinkled far into the night and cast shadows down to the beach, but not quite into the water. Many pots of tea were made and children were told again and again to go back to sleep. Neighbors who had never before been too friendly or seemed to care to talk, now excused themselves profusely and visited one another.

Grandmas and Grandpas said nothing, but one expecially, secretly thought - "It's about time . . . " .

Long before the sun brightened the sky, even before the birds awakened, some of the bravest men slipped down to the beach. Yes, yes, there was the boat and much to their amazement, the strange boat almost came flying in towards the beach. The men leaped back, thinking the boat would dash against them. Instead it swftly turned and bobbed about, spinning and causing the water to churn.

The men were speechless. They sat down on logs and wondered. What could it mean? A boat without a human, without a motor, no sign or sound of an engine, make of iron and holding a huge something or other.

Yes indeed it was about time -

Word spread like wild fire, until the beach was crowded day after day. It was always the same, the boat would come racing into shore, only to swing around and go out beyond reach. Not one person suggested going out in one of their own boats to try and get close to the mysterious boat.

Now it happened that there was a most beautiful, sweet girl whose brown eyes were as lovely as the soft spring branches of a willow tree and whose nature was kind and gentle. She was alone in the world and had no urge to marry, though many young men wished to make her their own.

One night she had a most unusual dream, in which the Mahabodhisattva appeared to her and said words like this:

"Gentle young woman, please go down to the beach and take what you find in the boat up to the mountain where the Azaleas grow. Do not be afraid, I will help you".

The young girl's heart pounded with mixed feelings. Great joy for having seen the Bodhisattva in a dream. Joy in being trusted. And a tiny bit of fear at the thought of how all this could be accomplished. Oddly enough it had been only recently that she had found a notebook of her Mother's in which it had explained about the Compassion of the Mahabodhisattva.

As dawn streaked into the dark sky, she quietly went to the beach and watched as the boat came right up to the clean, sandy beach.

There before her eyes, full length in the boat, was a large jade statue of the Goddess of Mercy (the very same Mahabodhisattva, called variously Chenrezi, Kwan-Yin, Kannon, Avalokiteshvara, etc.), more beautiful than one could imagine. It also looked extremely heavy.

"Oh", cried the girl, "how can I possibly carry such a statue up the mountain, where the Azaleas grow?"

A melodious voice answered saying, "Lift it, I will help you".

Half in devotion, half in awe, the girl gathered all of her strength and prepared to lift it; amazingly enough, it became light as a feather. The gentle girl easily and quickly carried the lovely statue up the mountain to the Azalea grove and nestled it down among them. Standing back, she thought a moment and then decided to move it, just a little to one side. This time, however, the statue was exceedingly heavy and all at once she understood many things. Standing back again, it was wonderful to note that the statue could be seen from far and wide, way out into the waters where many ships passed, where clusters of other small villages could see and well a better place could not have been found.

In the meantime, however, the people were so intent on waiting for the boat (which had again gone far out) to appear, that not one of them even thought of looking up to the mountain to admire the Azaleas.

Early each morning, the young girl walked alone to the mountain, taking flowers and incense. It was a happy time and her heart sang. But all things change, nothing stays the same ever, and one day a young man followed her, for he alone had seen her for two days and he was filled with a deep curiosity. He was thinking all sorts of wild thoughts, until by chance he looked up and saw the great green Jade Statue, with a halo of bright Azalea blossoms surrounding its base.

Now he dared not go further, but ran, stumbling and falling, down to the village and half crying, half babbling, called out to the villagers to follow him and all the while pointing to the statue. Well, they came, man, woman and child, running, dashing, eyes wide open. But as they came close, they walked softly, with tears in their eyes and with palms together in reverence.

An elder of the village asked the beautiful young woman what had taken place and as her story was told not a sound was heard, not a leaf stirred nor even a little bird chirped.

After that, the villagers devoted their lives to working happily together, to the building of a fine altar and garden and to making welcome the many, many visitors. And because visitors asked lots of questions about the Mahabodhisattva, they began to search out old manuscripts and teachings and a whole new way of life began for all.

KWAN SE UM BOSAL

THE MAHABODHISATTVA AS IN MONGOLIA

"GO WITH A PURE HEART AND MAY HAPPINESS BE YOUR GUIDE."

The Mongolia many of us may imagine,is a vast country of steppes,Gobi Desert old,old trails and weary travellers.

But Mongolia has both the ancient and the new. In a few cities there are high modern buildings,with new methods and smartly dressed people in fine national clothing.

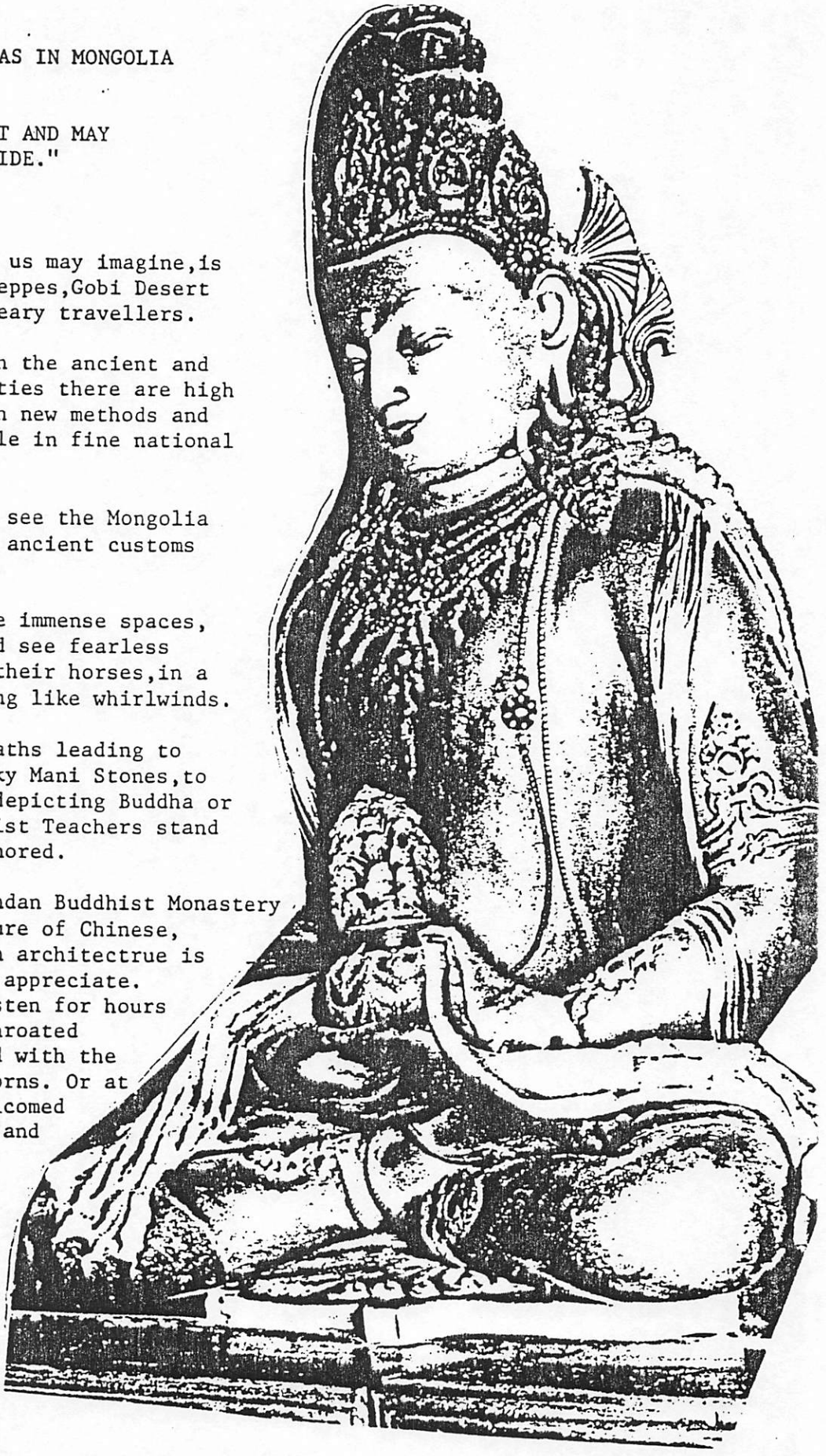
Or one may travel to see the Mongolia of ancient charm and ancient customs still holding sway.

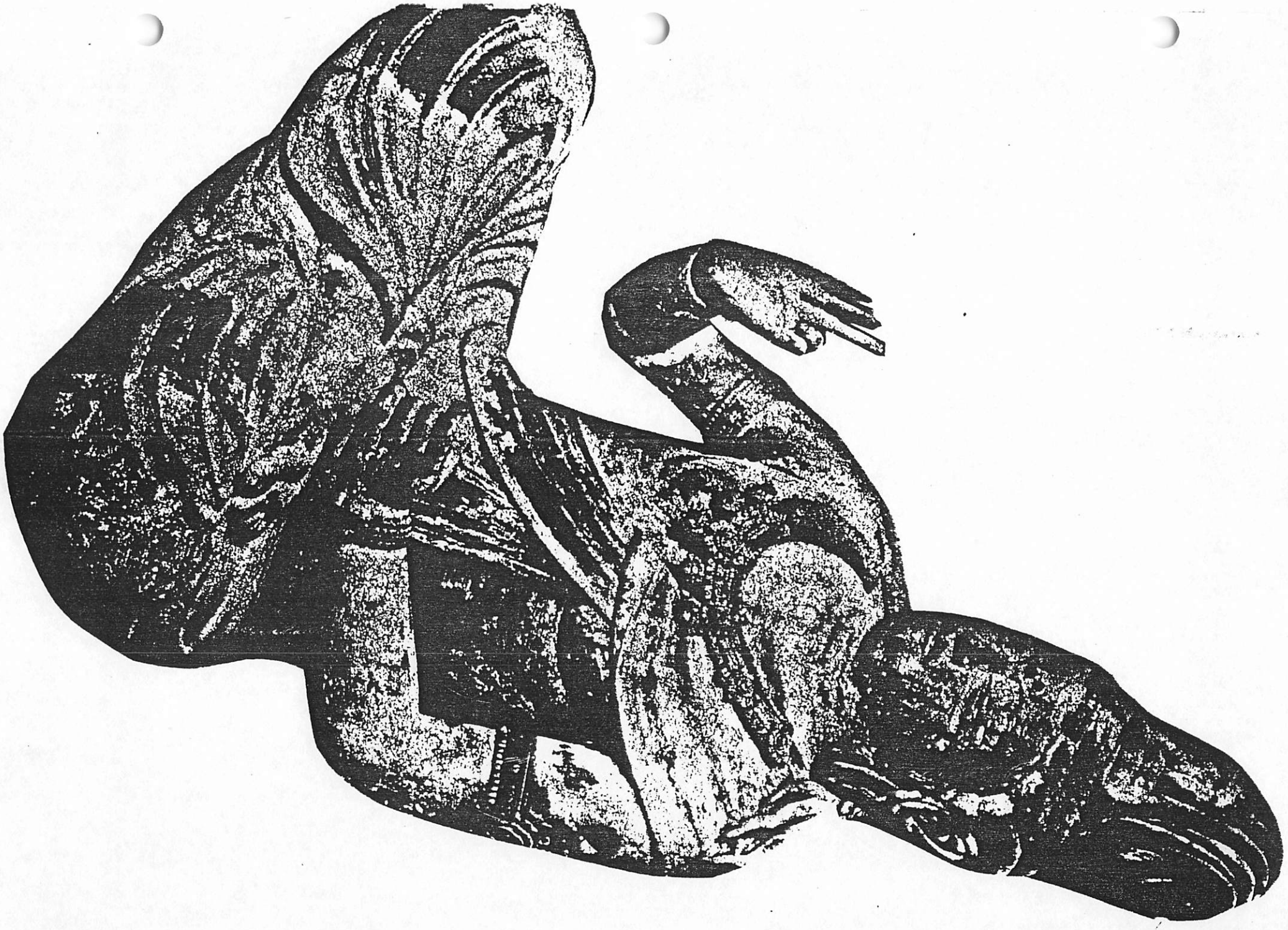
Travelling across the immense spaces, one may jump back and see fearless little girls riding their horses,in a competative race,going like whirlwinds.

Or come acrossworn paths leading to sacred mounds,to rocky Mani Stones,to caves where statues depicting Buddha or other renowned Buddhist Teachers stand safe,unharmed and honored.

The very,very old Gandan Buddhist Monastery with its bright mixture of Chinese, Mongolian and Tibetan architectrue is the place to see and appreciate. One may stand and listen for hours in awe to the deep throated chanting,intersperced with the sound of bells and horns. Or at the right time be welcomed with great sincerity and the finest of their foods.

Amid all of this,one may find truly beautiful statues of Avalokiteshvara in a land where kindness is still very important and given freely.





THE MAHABODHISATTVA, CHENREZI, IN

VAJRAYANA (especially Tibet)

"When the natural sound of Reality is reverberating like a thousand thunders,
May they be transmuted into the Sounds of the Six Syllables."

AVALOKITESVARA

In the universal consciousness all sounds are the voice of Avalokitesvara; by implication all sounds are therefore Mantras. Repeating a Mantra is therefore symbolical of this all-embracing wisdom. Proper recitation of the Mantra means not only giving their sense to the separate syllables, but also this total interpretation, their spiritual synthesis.

It is customary in Tibet to repeat a Mantra all day long, while working or resting, trying not to forget it for a single second. For a beginner it is sufficient to say it one hundred times daily; it is easier to count on a mala or rosary (of 108 beads).

Faith is of great importance: if you recite the Mantra in this way, Avalokitesvara will be, not something outside yourself to which you pray, he will be your compassion and will belong to you. This compassion is also the compassion of the Buddha himself.

Perfect concentration is all-important. The compassion that grows within you embraces friend and enemy alike. It will lead you to Nirvana; it is the water that brings to fruit the good seeds of Karma within you.

> Avalokitesvara is like the moon
> Whose cool light
> Extinguishes the burning fires of Samsara.
> Under its rays the night-flowering lotus of compassion
> Will open its petals.

That is why Avalokitesvara is depicted with a thousand arms and eleven heads. From a tear which fell from his eye, the Goddess-Bodhisattva Drolma (the Saviouress) was born. She is sometimes called Tara (her Sanskrit name). This name means: "She who ferries us across (the ocean of Samsara).

In front of Avalokitesvara, Drolma took the vow, "I will be your sister and I will help you to bring all beings to Enlightenment."

It is written in tha Mahayana Sutras that Avalokitesvara gave his Mantra Om Mani Padme Hum Hrih to the Buddha, and the Buddha gave him the special task of helping all beings towards Buddhahood. At this time the gods rained flowers on them, there was a tremor in the earth, and even the air reverberated with the sounds of OM MANI PADME HUM HRIH.

At this time the Buddha himself said that Avalokitesvara Chenrezig was the embodiment of the compassion of all the Buddhas, the Maha-Bodhisattva. Whoever recites this Mantra with concentration will become enlightened, and meanwhile will enjoy health

and prosperity and will be in the special care of Avalokitesvara. Even if you feed all the Buddhas for 100 years, there is more (merit) for you in the recital of this Mantra even once.

In a Mantra, its power does not lie only in the words, but in its deeper spiritual implications. If you meditate on Sunyata (Voidness), you reach Buddhahood - not by wishing for it, but naturally, as when evil thoughts cease. Evil thoughts are collected by our Ego-thought, but the deeper experience like Sunyata arise spontaneously. Mantra-power does not come from reciting of syllables, but arises naturally from the sacred formula's inner meaning. All Mantras have their outer meaning and their inner meaning.

THE OM PADME HUM HRIH means:

OM - the auspicious beginning (A "germ" or bija syllable).

MANI - the jewel

PADME - of the lotus

HUM receiving the power, holding. (A "germ" or bija syllable).

REGARDING THE MAHABODHISATTVA

Gleanings -

"How sweetly mysterious is the transcendental sound of Avalokiteshvara. It is the primordial sound of the universe (the pure Brahman sound). It is the subdued murmur of the sea-tide setting inward. Its mysterious sound brings liberation and peace to all sentient beings, who in their distress are calling for aid; it brings a sense of permanency to those who are truly seeking the attainment of Nirvana's peace". . . . . Surangama Sutra.

The six syllables of Avalokiteshvara's Mantram - Om Mani Padme Hum are filled with immense power and compassion, for it is the essence of Buddha's own Compassion.

It is said that when one recites the Mantra (Om Mani Padme Hum) with a sincere heart, he is helping all beings. For example, to take each syllable and dwell on upon it.

OM - we reflect upon all beings - Gods and Bodhisattvas who are at a standstill enjoying the marvelous stage thay have reached - and ignoring the further step they need take.

MA - we reflect upon those who are enmeshed in jealous and envious thoughts.

NI - we reflect upon men in general who are proud and deluded.

PAD - we reflect upon the poor animals who cannot as yet think with intelligence and are used so shamelessly by man.

ME - we reflect upon all who exist in the Preta world.

HUM - we reflect upon all the above and end by sending our deepest compassion to those who live in a continual state of hell - a state of constant misery.

When we recite the Om Mani Padme Hum, Avalokiteshvara "who is an emanation of Amitabha" is reflected in our hearts.

If we repeat this Mantra upon passing from this world - at that moment - the Beautiful Melody of It vibrates throughout the Universe.

"To him, who would give me the Great Wisdom of the Six Syllables, I would present the four continents of the world, filled with sevenfold jewels. And if he could not find birch-bark to write upon, nor ink nor paper, he should make ink of my blood, take my skin instead birch-bark, split one of my bones and make it into a pen. And all this would not cause pain to my body. He would be to me like father and mother and the most venerable of venerables".

Again:
OM - reciting the Om, we go beyond ourselves and reach out to the Infinite - the Universal. It is like a healing medicine. It cleanses our wounds. It is a losing of ourselves. OM is TRUTH. Reciting Om is giving ourselves completely to the Universal Truth. Om is not a particular god, nor is it in a particular place. Om is ALL - everywhere . To recite Om with a sincere heart and with understanding of what it means, is to know oneness with it. Om is the complete essence of all Sounds. Amitabha is OM.

MANI - is Amitayus - the One who gives Light and takes away the darkness of ignorance and delusion. It is the symbol of Sambogakaya.

PADME - is the essence of Nirmanakaya.

HUM - reciting the HUM is vital. It is the completion of the Mantra - the returning from the Universal to the world of ours with great compassion.
"In darkness are they who worship only the world, but in greater darkness are they who worship the Infinite alone. He who accepts both saves himself from death by the knowledge of the former and attains immortality by the knowledge of the latter".
Upanishads

HUM is to feel oneness for beings of our world. In the OM we open ourselves. In the HUM we give ourselves.
HUM is complete sense of oneness. OM is our going to the Universal.
HUM is returning with the value of it , to help all beings. At the end of the Mantra we must enfold all the syllables within the OM.

"Faultless One,of pure white colour,
With the fully Enlightened Buddha as the
decoration on your head.
Looking with greatly merciful eyes on all beings,
To You, Chenrezi, I reverently bow".

"Adoration to Sakyamuni Buddha who is our Master;
Adoration to Kwanzeon the Bodhisattva, who is the
Great Compassionate and pitying One, ready to save
beings from afflictions".

"Avalokiteshvara is like the moon
Whose cool light
Extinguishes the burning fires of Samsara.
Under its rays the night-flowering lotus of compassion
Will open its petals".

"Every moment of this life this Wondrous Sound
Reaches down from the corners of heaven
Fortunate above all children of men
Is he who hears this enchanting Melody".

"One should think of Avalokiteshvara, whose Sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma (a voice) going through the whole gamut of tones."

"He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtue itself, he, Avalokiteshvara, is worthy of adoration . . . I humbly bow to Avalokiteshvara".

AGAIN FROM THE BUDDHA, BLESSED ONE . . .

"Verily, He is for countless eons not born blind or lame - as a grain of sand compares with the earth, so great is the distance of the Bodhisattva from the Buddha - when a Bodhisattva talks, stands, sits or lies down, talks or remain silent, his concentration does not leave him - he does not fidget, with his hands or feet - or twitch his face - he is not incoherent in his speech - nor confused in his senses, exalted or uplifted, fickle or idle, agitated in body and mind.

His body is calm, his mind and voice are calm. His demeanor shows contentment, both in private and in public. He is easy to feed, easy to serve, of good life and habits. Though in a crowd, he dwells apart. He is even and unchanged in gain or loss - he is not elevated, nor cast down. He is the same with friend or foe, with holy or unholy men, with music or noise, with forms that are dear or not dear. He remains the same, unchanged, neither gratified, nor thwarted".

IN THE VIMALAKIRTI SUTRA:

A Bodhisattva is described - "Sympathy and mercy are his daughters, goodwill and industry his sons, ample learning and increases of wisdom are the music he is awakened. He washes in the bath of pure mind . . . no one can surpass him in courage or strength - he manifests himself in all countries . . . like the sun he is seen everywhere - he serves unnumbered millions of Tathagatas - he can manifest in one moment all the minds of living beings there are - with their forms and voice and behaviour - sometimes he appears old, sick and dying in order to mature common beings - in order to resolve people's errors. He enters monastic life in all the religious sects of the world, yet does not fall into perverted views. When there is a plague, sometimes he manifests himself as herbs or drugs.

When animals eat each other, there he manifests himself as life in order to benefit them - to the self minded, arrogant and proud, he shows himself as a man of great strength, to reduce and subdue their arrogance.

With the multitudes who are timorous, he stays before them, then he brings them to aspire to the way".

MORE NAMES AND FORMS OF AVALOKITESHVARA (in details)

1. NON TANTRIC FORMS (one head and two arms)

1. EARLY FORM - sitting Dhyanasana or standing: Namaskara Mudra or Vitarka and Varada Mudras: either high Usnisa or the Five-Leaf Crown: Sometimes there is an image of Amitabha in the crown or in the headdress.

2. PADMAPANI - The Lotus Bearer

   a. symbols are Padma and Kalasa: image of Amitabha in the crown: hair drawn up in high Usnisa Mudra - Vitarka and Varada: early forms hold Padma: later forms hold both Padma and Kalasa: seated Lalitasana.

   b. same color and Mudras as above: standing antelope skin over left shoulder: holds Kalasa (vase) - Padma: lotus

   c. seated, Rajalila: right hand may be in Vitarka or Abhaya or Varada Mudra: left hand behind throne holds stem of Padma with flower at shoulders: He has an image of Amitabha in his crown.

3. SIMHANADA (Voice of a Lion) - on a Lion throne: White: symbols are Padma, Khadga (sword), Kapala (skull cup) and Trisula (trident) - He may have an antelope skin over the left shoulder.

   a. Amitabha in crown, or high jewelled Usnisa (a protubalance on head of the Buddha) with crescent moon on left side: Lalitasana on cushions or Lotus on a roaring Lion: right hand in Varada (Mudra of Charity) Mudra: or seated Rajalila, right hand holding Mala hanging loosely over right knee, left hand behind left knee holding stem of Padma from flower of which, at shoulder level, comes a Kapala (skull cup), or a Khadga: or the Kapila may be filled with flowers.

THE THOUSAND ARMS OF AVALOKITSEHVARA

Innermost circle	eight arms	Dharmakaya
Second circle	forty arms	Sambhogakaya
Third circle	one hundred forty two arms	
Fourth circle	one hundred sixty six arms	
Fifth circle	one hundred ninety arms	Nimanakaya
Sixth circle	two hundred fourteen arms	
Seventh circle	two hundred forty arms	
total	one thousand arms	

"The initiation (Kahwang) of Yumchenmo, or Jetsun Dolma Pharolchinma (Ariya Tara Dolma) as the perfection of Wisdom has this as the Mantra. She is in orange color, four armed - her right hand has a Vajra, the left carries the books of the "Perfection of Wisdom". She is dressed in celestial jewels of the Sambogakaya (Longku); her remaining two hands are folded in her lap in meditation".

from the Chigshes Kuntrol - Collection - Rumtek, 1971

THE DALAI LAMA WROTE:

"Now, by the power of our protector,
Chenrezig (the Compassion of Buddha),
may His great prayer encompassing the whole of Tibet
which He made in the presence of the Buddhas,
the Victorious Ones and their spiritual sons
in the Land of Snows . . .
bring good fruit that quickly ripens".

More on the word MANTRA:

The Mantra is a mystic religious text which has been revealed by a seer; it has the property of saving the "soul" of one who cherishes it. A Mantra may have one syllable, as in the case of the 'OM', or it is likely to be a verse from the Vedic scriptures running to 60 or more syllables. To be efficacious the Mantra must be repeated by a person who believes it and understands it - only then can worldly and spiritual ends be attained by the repetition of a Mantra. It isn't a mere formula of a magic spell or prayer, it is a thousand times, or even more and the worshipper makes an effort to identify himself with the worshipped, the power of the deity comes to his help - human power is thus supplemented by Divine Power.

"Attain the utmost in humility
Hold firm to the basis of quietude".

"THE KANNON who wears upon her crown
The image of the Buddha and his jewels bright,
Saves demons and the wanderers from the Path
KO GA CHO RAI MI DA SON"

Nagarjuna's Juni Rai

MORE FORMS OF THE MAHABODHISATTVA:

In Japan Kwannon, representing Mercy is found most often in Tendai, Shingon and Zen Temples. The Kwannon is often sculptured with many arms and heads symbolizing his great Mercy to exercise all his powers to save suffering humanity. The most frequent forms seen are:

Juichimen Kwannon	eleven heads
Sho Kwannon	depicted as a beautiful woman, holding a lotus
Senju Kwannon	with one thousand arms
Bato Kwannon	with a horse's head symbolizing powers to save animals
Nyorin Kwannon	seated with right hand supporting cheek

CHENREZI

Of all celestial beings in Buddhist Cosmology, none is more popular and beloved than Chenrezie, the Patron Saint of Tibet. Chenrezig is the supreme embodiment of compassion. His symbols are the Mala and Lotus. Usually he is shown with four arms, the hands in front are joined in prayer holding a jewel. The other two hold a crystal mala and a pink lotus. Sometimes he appears with eleven heads and four pairs of arms. Nothing escapes his glance as his eyes range about the universe and rays of Mercy stream down on all who suffer. His hands are quick to rescue anyone about to be seized by hostile forces. In another form, with one thousand arms, which radiate out in all directions from the body, and an eye opens on the palm of each hand.

THE MANI KAMBUM, relates the story of his birth - Once upon a time, the Buddha Amitabha, ofter giving himself up to earnest meditation, causes a white ray of light to issue from his right eye, which brought the Bodhisattva Chenrezig into existence, Amitabha blessed him, whereupon the Bodhisattva presented the prayer: OM MANI PADME HUM (Hail to the Jewel in the Lotus) !

BEHOLD O LANOO (student), the Radiant Child of the Two, the Unparalleled Reflugent Glory-Bright Space, Son of the Dark Space, who emerged from the depths of the Great Dark Waters. It is Oeaohoo, the Younger (Kwan-Shai-Yin). He shines forth as the Sun, he is the blazing Dragon of Wisdom; the Eka ek is one, that is as number 1,2,3) - (note 33 is sacred number) - p.100, S.Doct. Vol.1

It is only in China and Egypt that Kwan Yin and Isis are placed on a par with the male gods.

Like Avalokiteshvara, Kwan-Shi-Yin has passed through several transformations, but it is an error to say of him that he is a modern invention of northern Buddhists. The Secret Doctrine teaches that he is: He who is the first to appear at Renovation, will be the last to come before Reabsorption (Pralaya). Thus the Logoi of all nations, from the Vedic Vishvakarman of the Mysteries, down to the Saviour of the present civilized nations, are the "WORD" who was in the "beginning" or the awakening of the energizing Powers of Nature, with the One Absolute - as the Bodhisattva is said to assume any form he pleases, from the beginning of a Manvantaraa to its end, though his special birthdays or memorial day, is celebrated according to the Kin-Kwang-Ming-King, or "Luminous Sutra of the Golden Light", in the second month of the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avataras and Buddhas - this belief in universal in the East. The Mantras are all taken from special books kept secret by the priests and each is said to work a magical effect, as the reciter or reader by simply chanting them, produces a sacred causation which results in immediate effects; Kwan-Shi-Yin is Avalokiteshvara, and both are forms of the seventh Universal Principle. Of course the name given in the archaic volume of Stanzas of Dzyan is quite different, but Kwan-Yin is a perfect equivalent. In the Temple of Pu-To, the secret island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black

TIBETAN PRAYERS

Faultless one, of pure white colour
With the fully Enlightened Buddhas as the
decoration on your head,
Looking with greatly merciful eyes on all beings,
To you, Chenrezi, I reverently bow.

special prayer to Avalokiteshvara Maha Bodhisattva

The Refuge Prayer of the Bodhisattva Path
In the Buddha, his teachings and the Order most excellent
I take my refuge until enlightenment is reached.
By the merit of generosity and other good deeds
May I attain Buddhahood for the sake of all that lives.

from: In Praise of the Triple Gem

In all the cities of the earth may the airs come lightly,
blow the white prayer flags, strung like a rosary, beautiful;
Good clothes and ornaments of precious stones,
may all possess them;
for all their inhabitants may prosperity increase.

The sky is beautiful with clouds, forked with silver lightning,
on the earth below are peacocks dancing with joy,
the rain falls gently, continuous are the showers,
For all that lives this is my prayer;
May the joy that is spontaneous grow and increase.

The mountains are lovely with grass, with wild flowers and falling waters;
The valley overflow with grain and the growing herds.
All men may sing of great joy;
my prayer is that for all men fighting and hate may cease.

from Mahayana Buddhist prayer over 800 years old. Written by an Abbot of the Ngor Gonpa, Tibet and translated by the late Thutop Tulku

A BODHISATTVA HAS KNOWLEDGE OF BUDDHA - has the quality of knowing forms . . . as they are . . . and has the quality of knowing forms of the way".

"A Bodhisattva attaches the greatest importance to the cultivation of virtue. He is forbearing and patient, speaks softly, loves solitude and silence of the woods and possesses great powers of endurance."

Amitayus Buddha

AVALOKITESVARA: The Lord who looks in every direction

Avalokitesvara (Chenresi) who is incarnate in each successive Dalai Lama, is the best loved deity of Tibet. Shown here is one of his many forms, known as AryAvalokitesvara of the Thousand Eyes. In this form he always has eleven heads and many arms, each with an eye on the palm of the hand. The number of arms is theoretically one thousand, although of course the artisan can only suggest this number by showing as many as possible.

The popular legend says that Avalokitesvara, the All-Pitying One, converted the wicked, liberated them and conducted them to the paradise of his spiritual father, the Dhyani Buddha Amitabha. However, the compassionate Avalokitesvara soon found that for every person he saved from Hell, another instantly took his place. His grief and despair on realizing the extent of wickedness in the world, and the hopelessness of trying to save all of Mankind, caused his head to split into ten pieces. Amitabha transformed each piece into a head, and placed them in three tiers of three on the body of Avalokitesvara, with the tenth head on top of the tiers. Above the tenth head Amitabha added his own image. Consequently the All-Seeing Lord was endowed with many eyes, to see all suffering and many heads, to concentrate on the best means of saving mankind.

Although there is a more complex significance to the number of heads, this simple legend shows the affection all Tibetans have for this kind hearted Bodhisattva. His famous mantra, "OM MANI PADME HUM!" is known throughout the world, to people with the most causal interest in Tibet.

Quan Yin is the ancient Chinese symbol of the World Mother, and its representative of the feminine principle of creation - the Mother aspect of Deity. The feminine principle has been represented throughout history by many names - Mother Kundalini, Shakti, Mother of the Universe, World Mother, Virgin Mary, Isis, Ishtar, Sophia, etc. To the Gnostic Christians she was known as the Holy Spirit, and of the Divine Triad. But ecclesiastical Christianity has regarded the Holy Trinity as entirely masculine, thus depriving its adherents of a sublime and ennobling concept.

The unfolding "New Age" foretold by prophets (and referred to by religion) has as its keynote the conscious restoration of the Golden Balance between the feminine and the masculine principles. This "Golden Balance" is to be found in the hearts of all people, and though called by many names, it is none other than the True "Self". As people throughout the world enter into cooperation with these Divine Principles, the New Age will be made manifest.

Know this Balance by honoring its source, which is the True Self. Love is your very nature -

AVALOKITESHVARA

In the Buddha-Bhasita-Amitayur Dhyana-Sutra, the Buddha described Avalokiteshvara:

"This Bodhisattva is 800 thousands of niyutas of yojanas high, his body is of purple gold color, and on top of his head he has a cluster of fleshy hair on top of which is a halo. His face is 100,000 yojanas on each side. In the halo there are 500,000 yojanas on each side. In the halo there are also 500,000 miraculously created Buddhas, such as the Buddha Sakyamuni. Each miraculously created Buddhas is attended by 500 miraculously created Bodhisattvas and numerous devas. Within the light emanating from his body, all the various forms and marks of the beings who dwell in the Five Paths of Existence appear illuminated. On the top of his head the Cakrabhilingara jewels form a celestial crown. In this crown there is a standing transformed Buddha 25 yojanas high. The face of the Bodhisattva Avalokiteshvara is like jambala gold in color. The hair between his eyebrows has all the colors of the seven jewels and from them 84 thousand kinds of rays flow out. Each ray has immeasurable hundreds of thousands of transformed Buddhas, each transformed Buddha is attended by innumerable Bodhisattvas. Freely changing their manifestations they fill up all the worlds of the ten quarters. They can be compared with the color of the crimson lotus flower. There are also 80 million brilliant rays which serve as his garland. In this garland all the adornments appear illuminated.

The palm of his hands have a mixed color of 500 million lotus flowers. His hands have ten finger tips, each finger tip has 84,000 pictures which are like signet marks, each picture has 84,000 colors, each color has 84,000 rays. These rays are soft and mild and shine over all sentient beings (things). With these jewelled hands he draws and embraces all beings.

When he lifts his feet, the soles are seen to be marked with a sign of a thousand spikes of the wheel of virtue, which miraculously transform themselves into 500 million pillars of rays. When he puts his feet down, flowers of diamonds and mani-jewels are scattered over all things, and there is nothing left that is outside of them, that is filled with them. All the other signs of his body are perfect and not at all different from those of the Buddha except the cluster of fleshy hair on the top of his head on which are two signs marking his inferiority to the World-Honored One. This is the perception of the true form and body of Bodhisattva Avalokiteshvara and it is called the tenth meditation.

The Buddha said to Ananda:

"Whosoever wishes to meditate on Bodhisattva Avalokiteshvara must practice this meditation. Whoso would practice this meditation shall not meet any calamities, they shall purify and remove the obstacles raised by karma, and they will expiate their sins (which would chain them) to births and deaths for countless kalpas. Those who even hear the name of this Bodhisattva will gain immeasurable happiness. How much more

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"This Bodhisattva is 800 thousands of niyutas of yojanas high, his body is of purple gold color, and on top of his head he has a cluster of fleshy hair on top of which is a halo. His face is 100,000 yojanas on each side. In the halo there are 500,000 yojanas on each side. In the halo there are also 500,000 miraculously created Buddhas, such as the Buddha Sakyamuni. Each miraculously created Buddhas is attended by 500 miraculously created Bodhisattvas and numerous devas. Within the light emanating from his body, all the various forms and marks of the beings who dwell in the Five Paths of Existence appear illuminated. On the top of his head the Cakrabhilingara jewels form a celestial crown. In this crown there is a standing transformed Buddha 25 yojanas high. The face of the Bodhisattva Avalokiteshvara is like jambala gold in color. The hair between his eyebrows has all the colors of the seven jewels and from them 84 thousand kinds of rays flow out. Each ray has immeasurable hundreds of thousands of transformed Buddhas, each transformed Buddha is attended by innumerable Bodhisattvas. Freely changing their manifestations they fill up all the worlds of the ten quarters. They can be compared with the color of the crimson lotus flower. There are also 80 million brilliant rays which serve as his garland. In this garland all the adornments appear illuminated.

The palm of his hands have a mixed color of 500 million lotus flowers. His hands have ten finger tips, each finger tip has 84,000 pictures which are like signet marks, each picture has 84,000 colors, each color has 84,000 rays. These rays are soft and mild and shine over all sentient beings (things). With these jewelled hands he draws and embraces all beings.

When he lifts his feet, the soles are seen to be marked with a sign of a thousand spikes of the wheel of virtue, which miraculously transform themselves into 500 million pillars of rays. When he puts his feet down, flowers of diamonds and mani-jewels are scattered over all things, and there is nothing left that is outside of them, that is filled with them. All the other signs of his body are perfect and not at all different from those of the Buddha except the cluster of fleshy hair on the top of his head on which are two signs marking his inferiority to the World-Honored One. This is the perception of the true form and body of Bodhisattva Avalokiteshvara and it is called the tenth meditation.

The Buddha said to Ananda:

"Whosoever wishes to meditate on Bodhisattva Avalokiteshvara must practice this meditation. Whoso would practice this meditation shall not meet any calamities, they shall purify and remove the obstacles raised by karma, and they will expiate their sins (which would chain them) to births and deaths for countless kalpas. Those who even hear the name of this Bodhisattva will gain immeasurable happiness. How much more

then will the diligent who contemplate upon him.

Should there be anyone who wishes to meditate on Bodhisattva Avalokiteshvara, first he should meditate on the cluster of fleshly hair on his head, then on the celestial crown. All the rest of the signs should also be contemplated according to their order, and they should be made clear and distinct, just as if one is contemplating the palms of one's own hands. The practice of this meditation is called the right meditation, if it be any other, it is called the heretical meditation.

* * *

(also known as Kannon Bosatsu, Kwan-Yin, Chenrezi, etc. This Mahabodhisattva has many names.)

Om Mani Padme Hum

THE MANTRA OF CHENREZI IS SAID TO BE THE ESSENCE OF ALL HAPPINESS, PROSPERITY AND KNOWLEDGE AND THE GREAT MEANS OF LIBERATION. IT CLOSES THE DOOR OF REBIRTH.

THERE ARE MANY EXQUISITE PRAYERS THAT HAVE BEEN WRITTEN BY DEVOTEES OF CHENREZI - OR IF WE WISH TO SAY SO - KANNON, KWAN YIN, ETC. VEN.GELONG-MA HAS TRANSLATED MANY PRAYERS. (SR. PALMO)

BUT WE ARE REMINDED THAT CHENREZI IS THE ACTIVE BODHISATTVA AND ESSENCE OF THE COMPASSION OF THE BUDDHA. AS SUCH THIS MAHABODHISATTVA HAS NO FEARS, HAS GREAT STRENGTH, COURAGE, RESOLVE, PITY, COM-PASSION AND SO ON . . . AND DEVOTES HIS LIFE TO HELPING MANKIND.

CHENREZI TAKES MANY FORMS, AS SAID BEFORE, ANY FORM WHICH IS NEEDED AND A LIFE TIME COULD BE WELL SPENT IN LEARNING MORE OF THE FORMS ALONE. OUR ONLY HOPE IS TO TRY TO DEVELOP A SPIRIT OF TRULY CARING ABOUT OUR FELLOW BEINGS AND RECITING THE MANTRA WHICH OPENS THE DOORS THAT LEAD TOWARDS NEW UNDER-STANDINGS, NEW GAINS OF VAST AND MIRACULOUS HELP AND GUIDANCE. WE MIGHT WELL START BY PRACTICING THE PARAMITAS.

A FEW OF THE TIBETAN NAMES OF THE MAHABODHISATTVA

Chenrezi (Tib. Spyan-ras-gzige)

Chenrezi "Chuchik Zwal - the eleven headed, called the one thousand armed Chenrezi

Chenrezi Dhyana - with two arms

Chenrezi, "the greatly merciful One" - the Om Mani Padme Hum One

Chenrezi, "stirrer of the Pit of Existence"

Chenrezi Vanchug - of the one hundred eyes

Chantong - he of the one thousand eyes

Dhyabibodhisattva - He to whom the Six Syllables belong, the Om Mani Padme Hum

Dorje-jig-je

Gompo Chag Druk - a fierce manifestation

Khorwa Dongtuk

Oadmapani Chenrezi

Red Chenrezi - the Gyalwa Gyamtso, Buddha Ocean Wide

Vagaivara

ANOTHER EXPLANATION OF CHENREZIG'S MANTRA

The meaning of this formula contains the essence of Chenrezig; liberation results from the conjunction of Means (compassion) and Higher Knowledge (the void). Mani or jewel is equated with the dorji , male symbol of Means, while Padma (lotus) is the bell, female symbol of Emptiness. Together they suggest the esoteric union of Tantric Buddhism.

Chenrezig is the personification of the Bodhisattva ideal. He refuses to accept Nirvana since he considers such acceptance selfish in view of the large number of people who have not yet reached that stage and are in need of help. He makes a deliberate choice to remain in the world in order to be guide and inspiration to all mankind. He will not accept Nirvana until they attain it. This sacrifice is made out of his great compassion and love for all beings. Their misery is his misery. He goes into all tears out of his great sorrow. He descends into hell and makes it cool and pleasant. He goes into all realms, countries, beings, insects,etc. and uses the proper method to help. He takes away all fears.

Chenresiz's merit is beyond calculation.

THE BUDDHA SAKYAMUNI SAID:

"Just so, Subhati, is it with the Bodhisattva who is full of pity and concerned with the welfare of all beings, who dwells in friendliness, compassion, sympathetic joy and even-mindedness".

"A Bodhisattva's heart does not become cowed, nor stolid, does not despair, nor get despondent, is not frightened nor terrified".

"Therefore, O Sariputra, owing to a Bodhisattva's indifference to personal attainment and through his having relied on the perfection of Wisdom, he dwells without thought coverings; in the absence of thought-coverings, he has not been made to tremble - he has overcome what can be upset and in the end is sustained by Nirvana".

"He knows exactly who is to be educated, how many and by what means, whether by his teachings, his physical appearance, his practices or his bearing . . . like a fire his mind constantly blazes up into good works for others. At the same time he always remains merged in the calm of the trances and formless attainments".

"As a lotus flower, though it grows in water, is not polluted, so he though born in the world is not polluted by worldly dharmas. It is through his compassionate skill in means for others that he is tied to the world and may appear in any form, even as a human being".